# A WARNING against THE IDOLATRIE OF *the last times. And*

an Instruction

*touching Religious, or Diuine* worship.

Printed by *Iohn Legat*, printer to the *Vniuersitie of Cambridge*. 1601.

And are to be sold at the signe of the Crowne in Paules Churchyard by Simon Waterson.

# WARNING

against

# THE IDOLATRIE OF




Printed by Iohn Legat, printer to the
Vniuersitie of Cambridge. 1601.

# To the right honourable, Lord HENRIE Earle of Kent, Lord of Hasting, Weisford, and Ruthyn.

Right Honourable, &c. great hath bin the mercie of God to this English nation, in that beside peace and protection, he hath bestowed on vs the Treasure of his Gospel, nowe more then 40. yeares, and that vnder the gouernment of a most gratious Queene. It is a benefit vnspeakable: and England (as I thinke) neuer had the like before.

For this great mercie we owe to God all thankefulnes, that heart can thinke or tongue can speake. Our thankefulnesse must shewe it selfe in the fruit of obedience to the Gospell. And obedience is to turne euen vnto God from euery euill way, to beleeue in Christ, & to walke in newnes of good life.

But, alas, in respect of the greatest number, we are a nation very vnthankefull: yeelding small obedience to the Gospell of life. If the things which haue beene done in England, had bin done in Barbarie, or Turkie, or America, it may be they would haue repented in sackecloath and ashes, and haue turned more earnestly vnto God then we haue done. And for this cause we haue deserued, that God should take away his Gospell from vs, & giue

*is to awaken that will bring forth the fruits there-of. For the preventing of this euill which we haue deserued, it standes vs in hand to repent of our vnthankefulnesse, to imbrace the Gospel more then we haue done, and to walke worthy of it in holinesse of life.*

*For the furthering of this good worke, I haue penned this small treatise of Idols and the true worship of God. For that is the right practise of the Gospel, to put from vs all manner of idols, and to sanctifie God in our hearts, that is, to serue him, in minde and spirit, namely, with a pure heart, a good conscience, and a faith vnfained.*

*And hauing penned this treatise, I nowe present it to your Honour, and presume to publish it in your name. First because God hath made you honourable, not onely by ciuill dignitie, but also by an vnfained loue and obedience to the Gospell of Christ. Againe my desire is, to giue some testimonie of a thankefull minde for fauour vndeserued. Thus I take my leaue, praying God to establish the heart of your Honour, and all his people, without blame in holinesse before him, euen our Father, against the comming of our Lord Iesus Christ with all the Saints.*

Your H. in all dutie to command, W. Perkins.

## To the reader.

If any demand, wherefore I haue penned, and am allowed to publish a Treatise of Idolatrie, now in the light of the Gospel, and in a Church, where Idolatrie is condemned to the pit of hell: let them vnderstand that I doe it for sundrie causes.

The first is, to declare and conuince the Church of Rome of manifest Idolatrie: and consequently to shew that they are deceiued, who thinke, that Protestants and Papists differ not in the substance of religion, but in circumstances.

The second is, to admonish our Recusants (if they will vouchsafe to read and consider what I haue said) that they ought to be Recusants to the Church of Rome: because shee is a maintainer and a worshipper of Idols.

The third is, to stirre vp and kindle in the mindes of our countrie-men a further detestation and lothing of the Romish religion. For if it had no other fault or defect, the very crime of Idolatrie vnanswerable, wherewith it is iustly charged, is a sufficient inducement to moue all men, that regard their owne saluation, to an vnfained loathing of it.

The last is, to informe the ignorant multitude touching the true worship of God. For the remainders of Poperie yet sticke in the mindes of many of them, and they thinke, that to serue God is nothing els but to deale truly with men, and to babble a few words morning and euening, at home or in the Church, though there be no vnderstanding.

# THE CONTENTS.


I. What an Idol is. p. 2, 3. and 61.

II. The properties of an idol. p. 3.

III. Three kinds of Idols. p. 4.

IV. The first kind. God misconceived is an Idol. p. 4. Christ misconceived an Idol. p. 6.

The second kind is, when God is worshipped in a thing. p. 11. Here is an hundred, that a devised image of God is an Idol. p. 12.

That God represented or worshipped in an Image is an Idol. p. 18.

That Christ worshipped in a Crucifixe is an Idol. p. 20.

The third kind is, when that which is proper to God is given to the creatures, and that three waies: 1. When the Divinitie is any waies to creatures. Here is a description of hundred gods. p. 25.

The virgin Marie made a goddesse. p. 26.

The Pope made a god. p. 29.

II. When properties of God are given to creatures. Thus saints are made Idols. p. 31.

Sacraments are idols. p. 33.

Workes are idols. p. 34.

The bread in the Eucharist an idol. p. 35.

III. When Gods worship is given to creatures. Thus Angels and Saints are idols many waies. p. 44.

Images and reliques are idols. p. 45.

The Idolatrie of the Romane Church in crucifixes noted. p. 52.

V. The preservation of our selves from idols in foure respects.

1. From the making of them p.54.
2. From the hanging or keeping of them p.59.
3. From the religious vse of them p.56.
4. From the Vses of them. &c.
First, in respect of their Doctrine and entysers which are fine.
1. They worship images and not Idols p.60.
2. Not images properly, but God in them worshipped p.62. 3 They giue Worship to God, and Seruice to Saints. 4 Worship of images confirmed by miracles and reuelations p.66.
5. They worshippe not gods of the heathen but Saints and Christian martyrs p.66.
Secondly, in respect of their Fellowship, where is shewed that we may not haue fellowshippe with Idolaters in the exercises of religion p.73.74.
That societie of Concord with them, is not vnlawfull. p.83.
That societie of Amitie is forbidden p.85.
VI. How many waies the word [Sonne, or child] is taken in scripture p.89.
VII. That the Church of Rome maintaines Idolatrie p.92.

I. What the worship of God is p.106. where is set downe,
1 The foundation of worship p.106.
2 The Rule of worship p.108.
3 The end p.113.
4 Of persons apt to worship God. ibid.
5 The place of worship p.116.
6 The properties of worship p.119.

II. The kinds of worship

Principall. p. 125. in subiection. 128. in cleauing to God by faith, loue, and confidence p. 131 the mixture of the former in humilitie. p. 134. in patience. p. 137. in prayer. p. 139. in thanksgiuing. 140.

Lesse principall, outward worshippe. p. 141. where it handled. outernall adoration. 141.

The parts of this worship are three.

I. Church seruice: the parts foure. Preaching. p. 146. Fellowship or almes. p. 158. Publike prayer. 170. Sacraments. p. 168.

II. Houshold seruice p. 172.

III. Personall worship. 178.

---

I. What the worship of God is. p. 100. where it is due.

1 The foundation of worship. p. 103.

2 The Rule of worship. p. 106.

3 The end. p. 113.

4 Of persons to worship God aright.

5 The place of worship. p. 118.

6 The parts of worship. p. 119.

# 1. Ioh. 5. 21. *Babes keepe your selues from Idols.*

THe intent and scope of the Apostle in this Epistle is to set downe markes & tokens, whereby men may know whether they be the children of God or no. Hauing performed this frō the beginning of the epistle to the end thereof, toward the end of this chapter in the 18. verse, he answers a secret obiection, which may be framed on this manner. He that is the child of God may fall from God, commit a sinne vnto death, and so consequently loose his assurance. Therfore it seemes, there is no comfort by the assurance of our adoption, but for the time present. To this the Apostle answers negatiuely in the 18, 19, 20. verses: the effect of the answer is, That he which is borne of God so preserues himselfe by grace, that he cannot be drawne by Satan to commit the sinne that is to death. And in this last verse of this chapter, he sets downe a Rule how men should preserue themselues, that they fall not into this sin. *Babes keepe your selues from Idols*: that is, hold

fast the true and spirituall worship of God: & for this cause auoide all things that may withdrawe your hearts from God, especially take heede of Idols.

In this rule I consider two things: a Commandement & a reason. The commandement *Keep your selues from Idols*. The reason is infolded in the word *Babes*. That the right meaning of the commandement may appeare the better, I will stand a while to shewe; first, what is meant by Idols, and secondly howe we are to keepe our selues from them. The word *Idol* generally and properly signifies as much as *Image*, that is, the resemblance of any thing either good or bad. For that which image is in latin, Idol is in greeke. Tertullian saith, that Idol signifies a forme or little forme: and the distinction of idol and image was not obserued of the Latin interpreter. Yet by more narrowe and more vsuall signification, the worde *Idol* is put for any fained image as is deuised to represent either false or true God. That Idols are images of false gods, all men graunt; but that they are images also of the true God, there is the question. But I make it manifest thus. The golden calfe of the Israelites, was an idol, as it is called by Saint Steuen, Act. 7. 41 and it was an image of Iehoua. For after the calfe was once framed, Aaron proclaimed a daie of solemnitie, and said, *To morrow shall bee the holy day of Iehoua*, Exod. 32. 5. That which the Israelites did in this case was no doubt the same which

de Idolatr. c. 3.

a Hierom in Isa. 37 per idola intelligimus imagines mortuorum. Ezech. 7 20. Imago simulachrorum. Amos 5.23. imago idolorum.

which they had often seene the Egyptians doe before them. Nowe the Egyptians represented and worshipped God in the formes of wild and tame beasts, as [b] Strabo the Geographer plainely saith. Images in vse of religion, erected by the wisest of the heathen were nothing but idols: and many of them verely were images of the true God, as Paul testifieth, whē he saith, Rom. 1. 23. they turned the glorie of the incorruptible God, to the similitude of an image of a corruptible man, and of birds, &c. Thirdly, idols often signifie false gods themselues, 1. Chron. 16. 26. *The gods of the people are vaine things*, or *idols*. Thus Rahel is said to steale the idols, or the gods of her father. And Paul, 1. Cor. 8. 4. makes an oppositiō between an idol and the true God. Yet are not false gods idols properly so tearmed, but by a metaphor. Because as images made in way of religion, draw the heart from the true God: euenso doe false gods. Vpon this resemblance are false Gods truely called idols. Thus then, an idol is any thing set vp to be worshipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely false Gods.

[b] See pag. 14.

Gen. 31. 19. 30.

The generall propertie of idols is that they are NOTHING in the worlde, as Paul saith, 1. Cor. 8. 4. And they are so tearmed because they haue nothing in them of the diuinitie or Godhead, whether we regard the nature or the efficacie thereof. And this ap-

peares by Pauls reason, *An idol*, saith he, *is* ver. 4.
*nothing in the world: because vnto vs there is but one God.* Furthermore, it is nothing in respect of representation: for an idol sometime is nothing at all: sometime it represents as God, that which is meerely nothing: sometime it represents the true God, otherwise then he is; & in this respect also it represents nothing.

The kindes and sorts of idols are likewise to be considered, specially such as haue beene erected since the daies of the Apostle. For there is no question, but he did foresee that the Apostolicall religion should be corrrupted by idolatrie, and that made him say; Babes keepe your selues from idols. That the diuers kindes of idols may be knowne, we must consider howe many waies a man may erect an idol to himselfe. And this may be done three waies. The first is, if God be otherwise conceiued, then he hath manifested and reuealed himselfe in his owne word. God is to be conceiued as he reueales himselfe vnto vs, & no otherwise: if otherwise, God is not conceiued but a fiction or idol of the braine. Augustine vpon the words of Iosua, *Take away the strange Gods frō among you*, saith on this manner: *The holy Prophet Iosua saw in their hearts, thoughts of god not beseeming God, and he wils them to be taken away. For whosoeuer conceiues God to be such an one, as he is not indeed, carries in minde a strange & false God.* Two famous examples we haue in this kind. The first is, when the true God is con-

Aug. quæst. 19. super Iosue. Quisquis cogitat deū, qualis non est deus, alienum vtiq; deum & falsum in cogitatione portat.

cei-

ceiued out of the father, ſonne, and holy ghoſt; or out of Chriſt our redeemer God and man. For when the mind abſtracts the godhead frō the father, ſonne, and holy Ghoſt, god is tranſformed into an idol. The Epheſians before their conuerſion, worſhipped God the maker of heauen and earth, and ſo did the Galatians. And yet neuertheleſſe Paul ſaith of the firſt, that they were without God, Eph. 2. 12. and of the ſecond, that they worſhipped them that were not gods *by nature*, Gal. 4. 8. becauſe they worſhipped God out of Chriſt: for he that denies the ſonne, hath not the Father. And the vnitie of the godhead is to be adored in the Trinitie of perſons. Here then behold the Idol-god of the greateſt nations of the world, of Turkes, of Iewes; yea of many that pretend Chriſtianitie, who vpon ignorance worſhip nothing but an Abſolute God, that is, God abſolutely conſidered, without any relation to Father, Chriſt, or holy ſpirit. Yea the multitude in all places ſet vp vnto themſelues a god that is all mercy, and no iuſtice: becauſe they content themſelues with the light of blinde nature, and frame God according to their own deſires and affections. And by this meanes they erect vnto themſelues Idols within their own hearts, and commit a moſt ſecret and ſpirituall idolatrie, which the world cannot diſcerne. 1. Ioh 2. 23.

The ſecond example followeth, and that is, Chriſt Ieſus falſely and farre otherwiſe con-

celued them he hath reuealed himselfe in the word. For he in one person is perfect God and perfect man our onely redeemer al-sufficient in himselfe, and therefore perfect king, priest, prophet, without either partner or fellowe in the worke of mans saluation. And he which otherwise conceiueth of him, turnes him into an idol or forged Christ. This doth that great and famous Italian Diana, I meane the religion that standes in force by the late Councel of Trent. For it presents vnto vs Christ indeed, but yet a poore disguised & deformed Christ. For it spoiles him of his manhood, & degrades him of his offices. He is spoiled of his manhood by the presence in the sacrament: for if the bread be verely transubstantiated into the bodie of Christ, this very bodie must needes be made not onely of the substance of the virgin, but also of the substance of bread: nay it is made a very monstrous bodie. For beeing in his full quantitie and dimentions, and so remaining, it is supposed to be included and contained in the quantitie of a small round cake: as if a solide bodie of many foote could be contained in a solide bodie of two or three inches. Againe if Christ be bodily in the *bread and in the hand* of the receiuers, remission is to be asked of God, from that which we hold in our hands, and receiue with our mouth. For remission of sinnes must be asked and looked for at Gods hands for Christs sake, specially in the vse of the Lords supper. Communi-

cants

carts therefore muſt thus thinke with themſelues, and ſpeake vnto God; I praie thee O heauenly father, be mercifull vnto me for this thine owne ſonne, whome beeing nowe bodily preſent, I hold in this my owne hand, and receiue with my mouth. And this is the oblation of the popiſh Maſſe, in which the prieſt imagines that he holds and carries Chriſt bodily in his hands, and there offers him to his father, that he may obtaine remiſſion of ſinnes for himſelfe and others, and that for his ſake whome he holds in his hands. And this, no doubt, is horrible and deteſtable idolatrie: and it were better to endure many deaths, then ſo much as once to be a doer in it. For we are taught by the word of God, to waite for our ſaluation by Chriſt made man, and nowe appearing at the right hand of his father in heauen, and not for him whome we hold and carrie in our hands. Touching his offices the ſaid religion degrades him of his prieſthood by fiue things. The firſt is, the daiely offering of Chriſt in the maſſe, and that in reall manner, and alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice vpon the croſſe is either continued as a thing but begun and after to be perfected, or it is repeated. If continued, it was not then accompliſhed vpon the croſſe. If repeated, then alſo it is imperfect: if imperfect, no ſacrifice of a redeemer. The ſecond is the doctrine of humane ſatisfaction. For if our ſufferings conſidered as

satisfaction for the temporall punishment of our sinnes, must concurre in the worke of our redemption with his satisfaction for the fault and the eternal punishment of the same sinns, then is this satisfaction of his in very deed imperfect: because it receiues an addition, and supplement from ours. And if I satisfie for my selfe to my creditor, my friend doth not make full satisfaction for me: neither is it requisite. And so farre foorth as I satisfie for my selfe, I redeeme my selfe. The third is the doctrine of the merit of workes, which makes voide the worke of redemption wrought by Christ. For if Christ merited by his death and passion, that we might merit by our works eternal life: then is not Christ a full & perfect Sauiour, but only the principall cause of our saluation; or rather an Instrument of God to make vs our owne Sauiours. The fourth is the doctrine of veniall sinne: for if some, yea many sinnes be veniall in their own nature, so as we our selues may satisfie for them, it was not needfull that Christ should die and by his death redeeme vs from all sinnes. The fift is the doctrine of the Intercessiō of Saints, who in Romish doctrine make intercession not onely by requesting, but also by meriting; [a] yea by commanding. For thus the virgin Marie doeth; more then which Christ himselfe cannot doe. In the reformed Masse booke there is ascribed to the intercession of Saints. 1. Protection. [b] *Let blessed Sabbas be making intercession for vs, protect*

[a] Damianus ser. 3. de nat. Mariæ. Accedis ad illud aurem reconciliationis altare non tolum rogãs sed etiam impecans, non ancilla sed Domina.

[b] In festis Decembris.

vs

*vs, O Lord.* Again, *by* [b] *thy Apostles keepe vs with thy continual protection.* II. Appeasement. [d] *Being appeased by the intercession of thy Saints, grãt O lord we pray thee, &c.* Again, *Let not the praier of S. Chrysostom be wanting vnto vs, which may cause our gifts to be accepted and obtaine thy pardon for vs.* Againe, *by the praier of Matthias make vs to be clensed of our sinnes and defended.* III. Confidence, [d] *by resting* on their suffrages. What can be saide more of the intercession of Christ? I know they adde in the ende, *per Dominum*, but what is that to the purpose? If we giue any point of Supremacie to a subiect, it is treason; though otherwise in tearmes we magnifie the Soueraignte of the prince. Again the same Catholike religiõ degrades him of his kingly office, by giuing to the Pope two royalites of the kingdome of Christ: One is a power to giue pardon of sinns vnto men, both fully and [e] properly, which none can doe but God. The other is to make laws truly binding the consciences of all men in the Catholike Church vpon earth, and that as truely as [f] the lawes of God: whereas there is but one lawgiuer that can saue and destroy the soule. Lastly, it degrades Christ of his propheticall office. First, because it giues vnto the Pope a power supreame and infallible to determine in his consistorie and in general councels of all controuersies in religion, whether concerning faith or manners; whereas this power indeede is inseparably annexed to the Person of Christ,

b Præfar. de Apost.

d Festa Iannar.

In festis Marti.

In festis Sept.

d vt quorum suffragiis nitimur.

e Allen in his booke of priesthoode.

f Sic Driedo. & Bellar. de pontifice. l. 4. c. 15.

Christ, who in and by his written word determines of all matters pertaining to saluation, & that infallibly and sufficiently to the contentation of any humble mind, and to the setling of any conscience. Secondly it addes and takes away, it changeth and reuerseth the doctrine that Christ hath left to his Church specially in the books of the new testament by an heap of humane Traditions, specially by the law of single life, and the communion in one kinde, &c. It may happily be alleadged, that the Religion pretended to be Catholique, holdes the vnitie of the Godhead, the trinitie of persons, the distinction of natures in Christ, the personall vnion, the offices of the Mediatour, as we doe. I answer, that in word it doth, but in deede by vnfallible consequence of doctrine it aboliſheth Christ, as I haue shewed. Papists in word confesse him to be *Our Lord*, but with this condition that the Seruant of Seruants may alter and change his precepts, whose power (they say) is of that greatnesse that he may be iudged of none, and that he can open or shutte heauen to whome he please. They confesse him to be Iesus *Our Sauiour*; yet a Sauiour *in vs*, in that he giues vs this grace that by our owne merits we may be our owne Sauiours; borrowing also if neede be, a supplie from Martyrs and the rest of the Saints. They confesse him to be *crucified dead and buried* for vs: yet with this condition, that the Fault beeing pardoned, we our selues must satisfie for some

part

part of the Puniſhment either in this world or in Purgatorie. They confeſſe, that *he ſits at the right hand of God the Father*, to be vnto him the Mediatour of interceſſion for vs: and yet withall they hold that his mother is the Queene of heauen, hauing authoritie to controll and command her ſonne. What a Chriſt is he that in ſundrie actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cauſe we reiect this religion, becauſe it turnes our onely and perfect Redeemer into a faigned Chriſt of mans deuiſing. It may be further ſaide, that ſome falſe opinions conceiued of Chriſt, doe not ſtraight way turne him into an Idol. I anſwer with Hierome: *Euen to this day an Idol is ſet vp in the houſe of God, or in the hearts & ſoules of beleeuers when a new doctrine is deuiſed.* Againe, *a falſe opinion, is an Idol of falſhood.* Hier. in Ier. c. 32. & Dan. 3.

The ſecond way of erecting an Idol is, when God is worſhipped otherwiſe and by other meanes, then he hath reuealed in the word. For when men ſet vp a deuiſed worſhip, they ſet vp alſo a deuiſed God. Auguſtine ſaith of the Gentiles that they refuſed to worſhip the God of the Hebrewes, *becauſe if their pleaſures were to worſhippe him in any other ſort then he had appointed, they ſhould not indeed worſhip him, but that which they had faigned.* The Samaritans worſhipped the God of Abrahã, Iſaac, Iacob: and they waited for the cõming of the Meſſias: and yet Chriſt ſaith of them, *Ye* Aug. de Conſenſu Euang. l. 1. c. 18. Si alio modo Deum colere vellent, quam ſe colendum ipſe dixiſſet, non vtique illum colerent ſed quod ipſi finxiſſent.

*worſhip*

Ioh.4.23. *worship ye know not what*: because they worship the true God by a worship deuised of old and set vp by men. The Lord saith to the Israelites, ye shall call me no more *MY BAAL*: whereby he signifieth that, because the Iewes did sometime worship God in the same manner, with the same Images, rites, and names, whereby the heathen worshipped the false god Baal, therefore they made him indeede to be euen as the Idol Baal. And this I take to be the right meaning of the former wordes: because the wordes following are: *For I will take away the names of Baalim out of her mouth.* When the Iewes in Ieremie, denie that they worshipped Baalim, there can be no reason (I suppose) of their deniall, but this, that they intended to worship God in the Idols of Baal. Againe, S. Iohn saith; *If that, which ye haue heard from the beginning remaine in you, ye also shal continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apostles, but set vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worship must be according to his nature, heauenly, diuine, and spirituall: but all deuised worship is according to the nature and disposition of the deuiser, foolish, carnall, vain: as Christ saith, *In vaine doe they worship me, teaching for precepts the commandements of men.* And according to this worship, is the god that is worshipped. Therefore when God is worshipped

Ose 2.16. with Deut.12.4.

verſ.17.

Ier.3.23.

1.Ioh.2.24.

Matth.15.9.

shipped not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a god of mans inuention is set vp. One notable example we haue in this kind. When God is either represented or worshipped in any Image of mans deuising, there is presently made a double Idol, the one is the image representing: the other is god represented, who is by this means turned into an Idol.

That the Image made of vs to resemble and represent God, is an Idol, I prooue it thus. The image which Micha erected was a flat Idol: for it is called Teraphim, which all commonly translate, Idols. And it was an Image of Iehovah. For before it was made, the siluer whereof it was made, was dedicated to God: and after it was made, when shee had gote a priest into her house, to offer sacrifice vnto it, shee said; *Now I know that Iehovah will be good vnto me*. The two golden calues erected in Dan and Bethel by Ieroboam, were Idols in the iudgement of all men: yet were they nothing els but Images to represent the true god of Israel. For the worship of them, is called *the feare of Iehouah*. Iehu neuer departed from the sinne of Ieroboam, and therfore he was indeede a patrone and defender of the golden calues: neuertheless it was not his minde and meaning to make gods of them, but to worship the Lord of hosts in them and by them. For when he was about to destroy the Images

Iud. 17. 5.

vers. 3.

vers. 13.

2. King. 13. 2.
2. King. 10. 31.

and

and priests of Baal, he said, *Come see how zeelous I will be for the Lord of hosts.* Grauen images and likenesses mentioned in the second commandement are plaine Idols, and they are images not onely of false gods but of the true God. For Moses expounding of this commandement, saith thus, *Take heed to your selues,* Deut. 4. 16. *that ye corrupt not your selues and make you a grauen Image or representation of any figure:* and his reason is, *for ye saw no image in the day the* vers. 15. *Lord spake vnto you in Horeb out of the midst of the fire:* that is, ye saw no image of the true God, but onely hard his voice: therefore ye shal make no image, namely of God, to represent him, or his presence. Notable is the testimonie of Strabo for the proofe of this point: his words are to this effect. *Moses* (saith he) *did affirme and teach, that the Egyptians did not iudge aright, who represented God in the shapes of wilde and tame beasts: nor the Lybians and the Greeks, who figured God in the formes of men. For God is that thing alone which containes vs and the earth and the sea, which we call heauen, and the world, and the nature of all things that are: the image of whome, who in his right wits dare presume to make like to any of the things that are about vs. But we must put away all making of* a *Images, and set vp a Temple and secret place beseeming him, and worship him* b *without any forme.* A little after he addes of his owne, that c *the Iewes are the true worshippers of God.* Origen saith against Celsus, that angels may not be adored, and that religion

Geographiæ, lib. 16. de Syria.

a Of mouldes wherein images are framed.
b νέμειν εἰδώλῳ τόπῳ.
c ἀνεπίληπτον εἶναι ἀθεότητος ὄντας.
Origen. contra Cels. l. 5. in principio. & lib. 7. in fine.

ligion keepes Iewes and Chriſtians from worſhipping of God in temples, Altars, Images: becauſe the Law ſaith; There ſhal be no other Gods vnto thee before my face: and thou ſhalt not make to thy ſelf any grauen image. Hence it followes, that the framing or erecting of an Image with an intent to repreſent or worſhip God therby, is the erecting of an Idol, though it be not further applied to idolatrous vſe. It may be obiected, that we may lawfully make an Image of Chriſt, and that this Image is no Idol. I anſwer: it is not vnlawfull to make or to haue the Image of Chriſt, two caueats beeing remembred. The firſt, that this Image be onely of the manhood: the ſecõd, that it be out of vſe of religion. For if otherwiſe it be made to repreſent whole Chriſt, God and man: or, if it be vſed as an inſtrument or a ſigne in which, and before which men worſhip Chriſt himſelfe, it is by the former doctrine a flat Idol. Againe, friends of Images plead on this manner: Though we may not ſet vp what Images we will vnto God, yet may we repreſent him in ſuch formes and ſhapes, in which he hath vſed to manifeſt himſelfe vnto men; as in the forme of a man, or in the forme of a doue, &c. I anſwer firſt of all, that the formes in which the Sonne and holy Ghoſt haue appeared, were not their images but onely ſenſible ſignes and pledges of their preſence: and ſignes not for euer, but onely for the preſent time, when they appeared; and therefore neither ſignes

nor

nor images of Gods presence nowe. Hence it followes, that when the historie of the bible is painted or pictured, as in some of our bibles it is, there are no images of God described, but onely such visible appearances as (sometime) were signes of the presence of God, are ex-
2 pressed. Againe, I answer that the commande-ment of God doth generally forbid all images, not excepting the very shapes in which God himselfe hath heretofore testified his presence. And where the prohibition of God is against vs, it is in vaine to deuise shifts or excuses. For
3 there is no exception against Gods comman-dement. Thirdly, it is a falshood for vs to think that we may lawefully doe whatsoeuer God doeth. And therefore we must warily reason from the example of God, when we would
4 defend our owne doings. Fourthly, God will not be so adored and worshipped as idols are worshipped. *Thou shalt not doe thus vnto the*
5 *Lord thy God.* Fifthly, God hath power to re-present himselfe in what signes he will; and so hath not any creature, neither hath he giuen vs any power to represent him in this or that
6 forme. Sixtly, God can at his pleasure auoide and cut off all occasion of idolatrie, when he
7 represents himselfe in visible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God, and lay open themselues to the danger of idolatry.
7 Lastly, Images which men set vp vnto God, a-bolish and deface his Maiestie, breede absurd

opi-

opinion of God in the mindes of men, and doe as farre beforme his endlesse glorie to a picture of an Ape or of a foole, doth the excellencie of an Emperour. Thirdly, it is obiected that the Scriptures doe not simply condemne religious images, but onely because Iewes and Gentiles esteemed and held them for their gods: and that this opinion of theirs is confuted by Paul, when he saith, *they are not Gods which are made with hands*. I answer againe, it was not the opinion either of the Iewes or of the wisest of the Gentiles, that grauen or carued images were their gods: the very light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appeares by the very distinction of the first and second commandement. In the first are forbidden the false or strange gods themselues: in the second are condemned the images which are either of the true Iehoua, or false gods. And if images be onely forbidden because they are reputed and worshipped for gods, then the first and second commandements of auncient time distinguished, shall be in deede but one and the same commandement. Images (I graunt) are called oft in Scripture Gods, but for two other causes. First, because in mans intention they haue relation to God, and represent him. And therefore by a metonymie they borrow his name as a painted man is called a man, or, as he that plaies the part of a king, is called a king. Secondly,

Act. 19. 26.

Ioseph. antiq. l. 3. c. 4. Origen in Exod. homil. 8. Ambros. & Hier. in Eph. 6. v. 1. Athanas. in Synopsi.

condly, they are called Gods because men, though not in opinion and iudgement, yet in truth made them their gods, in that they gaue religious worship vnto them. And for this end doth Paul say, they are not Gods which are made with handes, to draw the Ephesians by consequent of reason from doing of any worship to the images of Diana.

Origen. contra Celium lib. 7. non fieri id poterit vt & Deum quis noverit, & simulachris vt supplicet.

The second point to be confirmed, is that God beeing either represented or worshipped in, at, or before an Image, is presently transformed into an Idol. Habakuk saith that Images are *doctours of lyes*. Because so soone as God is represented in an image, he is depriued of his glorie, and changed into a bodily, visible, circumscribed, and finite Maiestie. When the Iewes intended to worship God in the golden calfe, the Psalmist saith, they turned God *into the likenesse of a beast that eateth grasse*. Secondly, we may not binde the presence of God, the operation of his spirit, and his hearing of vs to any thing, to which God hath not bound himselfe by word of commandement or promise, or both. Now God hath not bound himselfe by any word to be present at Images, and to heare vs, when we call vpon him, at them, or before them. Hence it follows, that when men present themselues before Images, there to worship God, they worship not God, but either a fained god, that can and wil be present and heare at images, or the very images themselues. For God is not worshipped

Hab. 2. 18.

Psal. 106. 20.

of

of vs, but when it is his wil to accept our worſhip: and it is not his will to accept our worſhip, but when it is according to his will. Patrones of images wil here profeſſe and proteſt, that they intende not to worſhip the images themſelues properly, or any falſe god, but onely the true God maker of heauen and earth. I anſwer firſt of all, that this was the very excuſe of the wiſer ſort among the heathen (as afterward ſhall appeare:) and it could not excuſe them from idolatrie. Secondly I anſwer, that mans intention makes not Gods worſhip, but Gods will. And it is not his will to accept the worſhip that is done to him in images: & therfore he indeede is not worſhipped, but ſomething els in his roome. It was the reall intention of the Iſraelites (as I haue ſhewed) to worſhip the God of their forefathers in the golden calfes: and it was the intention of Ieroboam to doe the like in the calfes at Dan and Bethel: and their meaning was not to addreſſe or direct their ſeruice to the moulten images: yet hath the Holy Ghoſt giuen his iudgement and ſentence, that the Iſraelites in the wilderneſs worſhipped *the moulten image*, and that Ieroboam *offered ſacrifice to the calues*. The Gentiles are ſaid *to ſacrifice to deuills*, whereas they, at the leaſt ſome of them, offered ſacrifice to God in images. And the reaſon is, becauſe god did not accept this ſeruice at their hands. And indeede deuils were ſerued, though the Gentiles intended the contrarie. For they thought

Pſal.106.19. 1.King.12.32. 1.Cor.10.20.

verely that their images were the receptacles of celestiall powers and good angels: what Paul gaue sentence that they were deuills, or wicked spirits. Again, when God is adored in deuised images, the worshippers are saide *to forget God*, though they thinke that they well remember him. And the reason is, because they forget not onely his commandement, but also the true knowledge or acknowledgement of God, so soone as they represent him in an image: for then he is conceiued to be otherwise, then he is. Psal.106.21.

By this which hath beene saide vpon manifest grounds out of the word of God, we may take a cleare view of the Idolatrie of the pretended Catholike Church of Rome. For it teacheth men to worship God and Christ in, and before Images, specially Crucifixes: which in very truth is nothing els but the Idolatrie before described. Againe, this Romish church, adoreth Christ in, at, and before a peece of bread in the Eucharist, and it teacheth men to doe so. Now to direct our adoration to the bread, or the place where the bread is, what is it lesse then idolatrie. For first of all, it is manifest, that adoration is not tied either to the bread it selfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promise. And it is a practise very idolatrous, to bind adoration to any particular thing, or to any particular place; that is, to

to determine, that God is to be adored, and that he heareth vs in any ſet place, in which he hath not expreſly commanded himſelfe to be worſhipped, and made promiſe to heare vs. Againe in the new teſtament, or after the aſcenſion of Chriſt, it is certen that ſpirituall adoration is onely required, and that worſhip which is tyed to any certaine thing or place on earth, is vtterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, *The houre commeth and now is, when ye ſhall worſhip neither at Ieruſalem, nor in this mountaine:* and therefore neither in the bread or wine of the Lords ſupper, nor in the altar, nor in the hand of the Miniſter. For by a figure *Synechdoche* he takes away all circumſtance of place vpon earth, to which the worſhip of God may poſſibly be tied and directed. And this appeares manifeſtly by the oppoſition in the words following, *But in ſpirit and truth.* If it be ſaide, that the Iewes worſhipped God at, & before the Arke, I anſwer, they did ſo: and for this deed of theirs, they had both commandement and promiſe: and therefore they which worſhipped God at the Arke and Temple in Hieruſalem, were accounted true worſhippers of God. But they that worſhipped the very ſame God in Dan & Bethel before, & at the golden calues, ſet in the temple of Samaria without a word or warrant of God, were, though not equally, yet in like ſort reputed idolaters, as if they had worſhipped the golden ſelfe whereof the calues were made. For if Ioh. 4. 21, 22.

is idolatrie to erect, dispose, or direct the worship of God, or any part thereof, to any particular place, or creature, without the appointment of God. Now they of the Church of Rome, direct their worship to God, in, at, and before crucifixes, or before the bread in the sacrament, hauing no warrant of their doing either by commaundement or promise. If they haue, let them shew it: if they haue not, they are to know, it is a deuised worship which they performe: and it is a deuised god which they worship, namely, a god that wil be present and specially heare them in, or at images. Their intention to worship the true Christ is nothing, vnlesse they worship him according to his owne will. Baal in Israel sometime was worshipped for the true God, if we respect the intention of men; and yet for all this, Baal still remained an idol and was nothing els but an idle and emptie name: and so, considering there is no such Christ as will be corporally present & be hid vnder the forme of bread: not Christ which is now corporally in heaue, but a meere fiction of the braine of man, is worshipped.

Furthermore vpon the former grounds it followes, that not onely false gods, but also angels and Saints departed, when they are worshipped at, in and before their images, are likewise turned into Idols: for if God thus worshipped be turned to an idol, then they much more, because we haue no warrant more to worship them in this manner, then God himselfe.

The

The third and laſt way whereby Idols are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatſoeuer thing the glorie which is due vnto god, is aſcribed; it is made another God. The reaſon and foundation of this doctrine is this: When Rachel ſaide, *Giue me children els I die*: Iacob anſwered, *Am I as God who hath depriued thee of the fruit of thy wombe.* Gen. 30. 1, 2. When the king of Syria had written to the king of Iſrael, that Naaman might be cured of his leproſie: he rent his cloathes and cried out: *Am I God to kill and to giue life.* 2. king. 5: 7. *I am Iehouah that is my name, and my glorie wil I not giue to any other; neither my praiſe to grauen images,* Eſai 42. 8. And that which is proper to God is giuen to the creatures three waies.

The firſt is, when the Godhead, Diuinitie, or diuine nature is aſcribed to any other things whatſoeuer, that are not by nature gods: for then they are made falſe or ſtrange gods. Falſe gods are ſpecially of two ſorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue ſome little conceiuing of the gods of the heathē, three points are to be explaned: what be the ſorts and kinds of them? what is meant by them? what images they had? Touching the firſt, the Heathen gods are of two ſorts: ſome ſuperiour, ſome inferiour. Superiour gods are theſe: [a] Baal the god of the Chaldeans and Aſſyrians: [b] Aſhtaroth the god of the Sidonians: [c] Molech or Mel-

a Numb. 22. 24. Pſal. 105. Iud. 8. 33.
b Iud. 2. 1. kin. 11.
c 1. King. 15.

d Num.21. Iudg.13. e 2.Reg.5. f Iud.16.1.Sa.15. g Act.7.Amos 5.26.

Melcom the god of the Ammonites: d Chamos the god of the Moabites: e Rimmon the god of the Syrians: f Dagon the god of the Philistims: g Remphan mentioned by Steuen called Ciun by Amos. The Scripture besides these mentioneth others, but I omit them. Inferiour gods were liuing or dead men: for it was the manner of the Assyrians and Romans to make their kings & princes gods, yea while they were liuing. King Assuerus exalted Hamon. And this exaltation was not in respect of ciuil degree, but in respect of some higher and diuine estate, whereby he was made a petigod. For Mardocheus refused to honour him whome the king honoured, and that because he was a Iewe: which he could not haue done with good conscience, if no more had beene expected but ciuill honour. And the Fragments of the booke of Hester (as much to be beleeued as any humane historie) haue these words of Mardocheus, *I did it because I would not preferre the honour of a man aboue the glorie of God; and would not worship any but thee my Lord.* In like manner Conon an heathen man refused to adore king Artaxerxes, as the manner of the Persians was. In like manner the men of Listra hearing and seeing Paul & Barnabas, presently say, *they are gods in the forme of men*, & would haue offred sacrifice vnto them.

Hest.3.2.

Hest.3.5.

Chap.13.14.

Iustin.hist.l.6.

Act.14.11.

In the second place, if it be demanded what is meant by the gods before mentioned: I answer that the first and principall, namely Baal,

Genesis Iupiter, the sunne in the firmament or the host of heauen, yet not alwaies: for the holy Ghost in the booke of the kings distinguisheth Baal from the sunne, moone, starres, and the host of heauen. If I might coniecture, I would thinke it should sometime signifie Saturnus, that is, Time, which the heathen worshipped as a speciall God. For the prophet Elias taking occasion (as I suppose) from the fashiõs of Baal, in mockage saith to his priests, *that he is in a pursuit, or in his iourney, or that he is a sleepe at noonetide*: which three properties fitly agree to Saturne, who hath of old beene vsually represented[a] pursuing and deuouring his owne children, that is, all things which he bringeth forth: hauing also foure wings, two alwaies spread, and two closed, to signifie,[b] that, though he seeme to stand, yet is he alwaies going swiftly, as in a iourney: likewise with foure eies, two open, two shut, whereby he is alwaies waking and alwaies sleeping, euen at noonetide. And in[c] auncient writers Baal or Bel is the name of Saturne: Moloch is thought likewise to be Iupiter or Saturne: & Remphan to be Saturne or Lucifer, that is, the daie starre. And the rest signifie either the world, or nature, or time, or fortune, or fate, or the sunne, the moone, or the starres, or spirits, or the soules of men departed, or some vnknowne God.

2. Reg. 23. 2. Chro. 34.

2. King. 18. 27. Carterius de imag. Deorum. Naz. orat. 2. in Iulianum.

a Tempus edax rerum.

b Cito pede labitur annus.

c Euseb. de præpar. Euang. l. 9. c. 4. & Hieron in Isa. 46. v. 1. Aug. quæst. in Iudic. 16.

Touching their images, Baal had many. One among the rest was the forme or represẽ-

Act. 17. 23.

tation

tation of a flie: and hence he is called Beelzebub the Lord of flies, because he was thought, to be the cheifest flie in the world: and as Nazianzene saith, A flie was the God of Accaron. Ashtaroth Sidonian gods were worshipped in the formes of sheepe, as the name seemes to import: Dagon in the forme of a fish: Diana in silver plates, in which was stamped the figure of a temple, & the forme of Diana. When the Assyrians came to inhabite Samaria, they brought their gods with them, Sucoth, Benoth, Nergel, Asima, Nehabaz, Tharthac, Adramelech, Anamelech; al which in the Syrian tongue, are said to borrowe their names of cockes, hennes, chickins, goates, dogs, asses, horses, mules, peacocks, &c. Thus we see in part, what were the heathen gods commonly mentioned in scripture. And here we are to take knowledge of the mercy of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God and without Christ; but he hath reuealed himselfe vnto vs, and his will, & chosen vs to be his owne people. For his mercie let vs be thankefull, and shewe it by cleauing vnto him alone with our hearts.

Mar. Invect. 3. In Iulian. Plin. 27. 6.

2. Reg. 17. 30.

The Romane false gods are two. The first is the Virgin Mary; whome the pretended Catholikes of this time of a Saint make a goddesse: for they call her the *Queene of heauen, the gouernesse of the world: our Ladie: the mother of grace and mercie.* Shee is esteemed as an vniuer-

In officio B. Mariæ.

sall

ſtill aduocate to the whole world, and there be other mediators vnto her, as to a queene: there be eight ſolemne feaſts for the honour and inuocation of her: beſides this, there is no daie paſſeth, in which ſhee is not inuocated in hymnes or in the Maſſe. And they aſcribe to her power to command and control her ſonne in heauen, ſaying: *Aske the father: command the ſonne, and command him by the authoritie of a mother:* againe, *cauſe him to receiue our praiers.* This is to make her not onely a goddeſſe, but alſo to place her aboue God himſelfe. Here they alleadge, that theſe formes of ſpeech are ſpoken *by a metaphore*, or by a Proſapopazie: but this cannot be. For the ground of theſe ſpeeches is properly aſcribed to Marie, namely the right of a mother, and therefore alſo the acte of commanding is without figure properly aſcribed to her.

rogat patrem, hîc nanum, iure matris impera. — — Sumat per ep preces.

We take our ſelues beholden to Turſelline the Ieſuit for his fiue bookes of the *Ladie of Lauretto*, as ſhee is called. For two things may plainly thence be gathered. The firſt, that ſhee is made a goddeſſe, beeing worſhipped with the very ſame worſhip wherewith God himſelfe is worſhipped. For when men be in any danger, neceſſitie, or extremitie, ſtraightwaies they offer vp their praiers to her with ſolemne vowes. Secondly, when in their pilgrimages they come neere the towne of Lauretto, & behold the place where her image is, a farre off they fall downe and worſhip her: and ſome go

Lib 4. 14. & 15. c. vlt.

bare

barehead afterward in the very middeſt of winter, till they come to her Temple, at the dores whereof they fall downe againe & worſhip. Thirdly when they come before her Image all, yea the greateſt perſons in the baſeſt manner that may be humble themſelues before her, kneeling or lying vpon the bare ground, and kneeling among the baſe multitude. Fourthly, ſhee hath a quire of boyes to ſing praiſes to her. Fifthly, ſhee is honoured with a double feaſt; one of her conception, the other of her natiuitie; one in the ſpring, the other in the autumne: the ſolemnitie of each of them laſteth three moneths: and there reſorts to her at euery feaſt, two hundred thouſand people. Laſtly, ſhee is worſhipped with temple, altar, and offerings without meaſure: for none almoſt come to her emptie handed. The furniture pertaining to her image is of gold, ſiluer, pearle, pretious ſtones, ſilke, and of all things of excellencie that heart can wiſh.

Lib. 1. c.

Lib. 5. c. vlt.

The ſecond point is, that the thing worſhipped vnder the name of the Lady of Lauretto, is indeed neither God nor Saint, but the deuill himſelfe. For firſt her couetouſneſſe appeares to be vnſatiable, becauſe ſhee findes no meaſure in taking and accepting of giftes; whereas God and his true ſeruants doe the contrarie. Secondly her miracles be as many as thoſe which we read to be done by Chriſt & his Apoſtles. And yet they indeede are ſuch as may be done by Satanicall operation. For

Exod. 36. 4.

the

the deuill knowes the secrets of nature more then all men doe, and by this meanes, he can doe things like miracles, which indeede are no miracles: and he is the best physitian in the worlde, and can cure diseases which in the iudgement of man seeme vncurable: yet cannot he giue sight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mentiō of such. Thirdly her apparitions and her miracles tend all to erect, establish, and maintaine the worship of her selfe: whereas the true Saints of God seeke not to aduance their owne honour but the honour of God. Fourthly, when men make absolute formes of prayer to the Virgin Marie for any temporall helpe or deliuerance, they haue neither commandement nor promise so to doe, and yet these prayers are commonly accomplished. Fiftly, our Sauiour Christ, being king of heauen and earth, neuer medled with matters pertaining to the execution of ciuill iustice in priuate persons: but this Ladie of Laureto sometimes breakes the halter when men bein hanging: and when they are hanging shee preserues their liues till they be taken downe: when prayers be made for infidels shee heares them: thus was the Turkes Bassa cured of an impostume in his breast.

The second false god is the Roman bishop, who though he be not called God cōmonly, yet is he made a god. For first he takes to himselfe the titles of God, and suffers himselfe to

be

be called God in his owne lawe, in which the tenour of a certaine canon is to this effect: He that is god may be iudged of none. The Pope is god: for so he is called of the Emperour Constantine. Therefore he may be iudged of none. And it must be remembred that these wordes are found not onely in the old copies of the Canon lawe, but in the newe corrected edition of Gregorie the thirteenth. Againe he suffers himselfe to be called the *Doctour* and *Pastour of the Catholike Church*, and *the spouse of the Church*. And he himselfe calls the *Catholike Church his owne spouse*, in expresse words; whereas this fauour is proper to Christ. And it had beene enough for him, to be the friend of the Spouse. Bernard saith of him, that he is by *assumption Christ*. Secondly the Pope chalengeth to himselfe infinite power, according to the place in Matthew, *All power is giuen to me in heauen and earth*. Thus saith the booke of the Pontificall Ceremonies. *This Pontificall sword doth figure that supreme Pontificall power, which is giuen of Christ to his Vicar vpon earth the bishop of Rome, according to that, All power is giuen to me in heauen and earth*: and againe, *he shall rule from sea to sea, and from the flouds to the ends of the world. And this is signified by that velvet cap which the Popes vse to weare on the night of the nativitie of our Lord.* And this appeares in that he vsurpes power and authoritie ouer all creatures, yea ouer kings and princes: and will be the deputie of Christ for the gouern-

Zoliar. de Summa Pont. l. 2. c. 31. Sacrar. Ceremoniarum. l. 1. sect. 2. In secundo de Interpret. 2. Quæstio. 3. Can. 19. d.

Bernh. Consid. ad Eug. l. 2.

Lib. Cerem. Pontif. l. 2. fol. 736.

ment

ment of the vniuersall Church. Thirdly, he takes to himselfe a soueraigne iudgement ouer all persons and causes; so as if he carrie innumerable people into hell with him, no man may iudge him. Lastly he takes to himselfe fulnesse of power to dispense with the lawes of God. In his law it is said, *that men doe with such reuerence respect the Apostolicall seat, that they rather desire to know the auncient institution of Christian religion from the Popes mouth, then frō holy writ: that they inquire onely what is his pleasure, and according to is order their conuersation.* And therfore in the councel of Trent he hath presumed to forbid vnder paine of Anathema more degrees of consanguinitie then God hath forbidden. What is this els but to verifie the saying of the Apostle, that he exaltes himselfe aboue all that is called God or worshipped.

In annot. super dist. 40. c. Si Papa. Iidit. Greg.

De iure possimus dispensare supra iuis.

2. Thes. 2. 4.

The second way whereby that which is Gods is giuen to the creatures, is when properties or proper actions of the godhead are ascribed to them. And thus are creatures made gods in part, and consequently idols. Heretofore it hath bin thought a kind of Idolatrie to appoint the constellations of heauen, and to make them signes to manifest secret truethss because that which is indeed proper to God is giuen to them. And the Church of Rome at this day affoards vs foure notable examples. First of all, it makes the Saints in heauen idols. For it teacheth men to kneele downe to them,

and

and to make praier to them, beeing absent from vs, as farre as heauen is from earth. And by praying to them, men doe acknowledge that they haue power to heare and helpe in all places, and at all times, and that they know the secret mindes and heartes of men. Nowe to heare and to discerne the very heartis a property of the godhead, as Salomon saith, *Heare thou in heauen in thy dwelling place —— : for thou onely knowest the hearts of all the children of men.* 1.King.8.39.

And Paul takes it for a graunted trueth, that there is one onely that searcheth the heart, and knowes the meaning of the spirit, and that no man knows what is within a man, but the spirit or conscience of a man. Answer is made, that God heares and knowes the hearts of men of himselfe, and by his owne nature, and that the Saints do it not of themselues, but by communication or reuelation. I answer againe, that God doeth sometime reueale to his seruants some particular and secret sayings and doings of men, as he did to Elias and Peter, we denie not: but that God should reueale all the thoughts and desires of all that pray in all times and all places: and that the Saints by reuelation should knowe thus much, this we denie. For this is to communicate the glory of God to the creature, & consequently to make the creature God: though not by nature, yet by communication. Such were the gods of the Gentiles for the most part, for they were men indeede, & were made gods by participation

Rom.8.27. 2.Cor.2.12.

2.King.5.26. & 6.27. Acts.5.

θεοποιὸν μετοχὴν. Athanas.contra Arianos.disp.2.

pation and no otherwise.

Secondly the Church of Rome transformeth the Sacraments to Idols by teaching that they conferre grace ex opere operato by the very worke done: that is, that the outward elements or wordes duly spoken, or both, in the administration of the sacraments, doe as physicall causes, *effectiuely*, *actiuely*, and *immediately* worke and produce in the heart, the grace of regeneration and iustification. To this effect the priest is appointed to pray, *that the nature of waters might conceiue the vertue of sanctification: that God would make the water fruitfull by the secret admixtion of his godhead: that hauing conceiued sanctification, a newe issue may spring out of the immaculate wombe of the diuine fountaine: that it may be liuing water: that it may be effectuall to purge our soules: that the holy Ghost would descend into the fulnesse of the fountaine: that he would make the whole substance of the water fruitfull in effecting of regeneration.* Nowe the worke of regeneration in man is a proper and immediate worke of the godhead, and I proove it thus. To create is a proper and immediate worke of the godhead: to regenerate is to create: and man in that he is regenerated is created againe. To regenerate therefore is the proper & immediate worke of God. Nothing therefore can actiuely regenerate but God. Sacraments are said to regenerate as morall instruments, because when they are rightly vsed, God himselfe confers graces

Bellar. de Sacr. li 2. c. 1.

Missale reformatum de benedict. fontis.

yet if they doe and can *effectiuely* and *actiuely* regenerate and iustifie, they are not onely mo-tall, but they are more then physicall instruments, nay they are as God himselfe in this regard. Paul saith, that in planting and watering he is not any thing. We receiue not newe and spirituall life from the sonne but by meanes of his flesh apprehended by our faith: yet the power and efficacie of quickening or renuing, is not in the flesh as in a proper subiect, but in the godhead. God will not giue this glorie to men or angels, nor to the flesh and manhood of the sonne of God, much lesse to creatures without life, or sense: and therefore not to Sacraments.

Thirdly the Romane Church makes very idols of workes by ascribing the merit of iustification and saluation to them. For none can merit of God but he that is God. The creature can doe nothing to benefit God, and therefore God is not bound by the bond of mans desert to reward man for any thing he doth. If he be bound, it is because he bindes himselfe by his owne promise: and he is mooued to make his promise, not for the goodnesse of any worke to be done by man, but meerely vpon his owne goodnes. If it be said, that Christ merited, and yet he himselfe can do nothing to benefit god: I answer, that Christ merited properly vpon the dignitie of his person: for in that God incarnate, or God-man suffered and fulfilled the lawe for vs, diuine iustice doeth require that

should

should be giuen him, which by suffering and obeying he hath deserued. This cause is found in no man or angel: for God as being the chiefe good, is to magnifie himself, and to maintaine his owne honour, and thabby the order of diuine iustice: and he is not bound to his creatures, but of his free and meere good will doth giue the blessings, which he giues. To which purpose the Fathers of the Romane church make the bread the Eucharist to be that, which that is not, and consequently are enforced to the shifte of all to say, that the bread after consecration without annihilation, is made by conuersion the very bodie of Christ: and by this meanes bread is exalted aboue men & angels, & is reuerenced into the roome of the second person. If it be said, that in their opinion the bread is no idol, because they beleeue this conuersion: I answere, that Sacraments out of their vse, the administration being ended, cease to be Sacraments, and bread ceaseth to be the bodie of Christ. Therefore the Hoste (as it is called) or the bread in the boxe carried in procession & worshipped, is nothing els but a wheaten or breaden god, and an idol no inferiour to Aarons calfe, or Ieroboams calues, or to Nehushtan that Ezechias brake in peeces: nay as vile and detestable as any idol among the heathen.

The third way, whereby that which is gods is giuen to the creatures, is when his worship is giuen to them. And thus are they transformed

lines into idols. For Gods worship is proper vnto him in Christ our Sauiour saith; *Him only shalt thou serue.* And when diuine worship is directed or giuen to any creature, that creature is made a God or equall to God, and therefore hainous. Now eie images made by the misapplying of Gods worship are of three sorts. First of all creatures are made idols, when men giue their hearts vnto them and fixe their principal affections on them. The scripture bindeth vs straightly to giue our hearts and the affections thereof to God, and the obedience of the inward and outward man. Act. 5. 29. *we must rather obey God then men.* Math. 10. 28. *feare not them which kill the bodie.* 1. Pet. 3. 14. *Feare not their feare but sanctifie the Lord in your hearts.* Psal. 118. 8. *It is better to trust in the Lord, then to put any confidence in man.* Ier. 17. 5. *Cursed is he that trusteth in man.* Math. 10. 37. *He that loueth father or mother more then me, is not worthy of me.* Ier. 10. 5. *Feare not idols, they can neither doe good nor euill. There is none like to thee, O king.* And the scripture requires these things at our handes, because by them we acknowledge God to be our God. Wherefore on the contrarie, when any creature is placed aboue God, or matched with him in regard of obedience, feare, loue, confidence, &c. it is made another god to vs. For then the first commandement is broken and there is no possible seruing of two masters. Math. 6. 24. Satan is called *the god of this world.* 2. Cor. 4. 4. because he ra-

Iudg. 4. 20.

rather obey his ſuggeſtions then God. In this reſpect alſo *Antichriſt is called God*, becauſe he more ſtraighly inioyneth men to obey his own traditions, then he doth the very word of God. S. Paul ſaith *couetouſneſſe is the worſhipping of idols*, becauſe the couetous man puts his confidence in his riches, for the preſeruation of his life. Againe, he ſaith, that ſome make *their bellies their gods*, becauſe they minde nothing but earthly things, and loue their pleaſures more then God. A learned man cals this *Idolatrie in manners*. His wordes are theſe: *An idolater is he, that giues to the creature the worſhip that is due to the creator: and there be two kindes of Idolatrers, for ſome are idolatrers in opinion, as they which in opinion doe aſcribe to the ſun, or moone, or any other creature, diuine diuinitie. Others be idolatrers in manners, as they which preferre the creature before the Creator. For that which a mans loue is [when God is not] he makes his God. And therefore he that preferres the pampering of his belly before God, makes it his God. He that preferres wine before God, makes Bacchus his god. He that preferres luſt before God, makes luſt his god. Of which ſort (I cannot ſpeak it without griefe) are many at this day, rather ſeruing their vices and ſinnes then God, which though they ſay with their mouthes, that they beleeue in God, yet in their deedes & maners they denie him.* And thus doth the church of Rome make idols of workes, becauſe it teacheth that men may put their confi-

Coloſ. 3. 5. Eph. 5. 5.

Phil. 3. 19 with 2. Tim. 3.

a Radulph. Arrens hom. in Dominica 9. poſt Trinitatem. anno 1050.

Chryſoſt. in Rom. hom. 6.

dence

dence in them touching their saluation; but they doe it so soberlie. Thus indeed to flatter them, and to put them in the roome of God: Hilarie well saith well; *If we must put confidence in men, we ought to haue our own assurance in God alone.* Basil. *It is meete to worship nothing beside God: for we must fixe our hope in one God.*

b Bellar. de iustific. l. 5. c. 7.

c Hier. Zach. l. 4. c. 24. In solo deo confidamus. d In Psal. 71

Againe, Angels and Saints departed are made idols, and that by the Church of Rome: foure waies. First in that it giues vnto them religious worship or adoration; that is, the bending of the knee, or the prostrating of the bodie. The deuil desired no more of Christ, but the bowing of the knee, in token and signification, that by Gods permission he was the disposer of the kingdoms of the world: but answer was made, that he might not; because it was written: *Thou shalt worship the Lord thy God, and him only shalt thou serue.* When Iohn the Apostle fell downe to worship the angel, he meant not to worship him as God: for he had well learned to distinguish betweene the creature and the creatour: onely he meant to worship him as a wonderfull and diuine creature, and therefore to adore him with some portion of diuine honour. But he is forbidden by the angel. *See thou doe it not: for I am thy fellowe seruant: worship God.* Hence I reason thus: They which be our fellow seruants, are not to be worshipped with diuine honour: Angels and Saints are our fellowe seruants: therefore they are not to be worshipped with

Reuel. 19. 10.

diuine

diuine worship. It may be alledged, that we adore kings and princes, yea inferiour persons. I answer, Adoration or worship is either diuine or ciuill. The bowing of the knee or the prostrating of the bodie is one and the same in both, and the cause of bowing makes the difference. Wherefore it is diuine adoration, when we bowe the bodie vpon some diuine cause properly concerning god. As when we kneele downe vnto him, in token of subiection, because he is Lord of all things, yea of our bodies and consciences: because he knowes all things, and knowes the heart: because he is euery where present, and can doe what he will: because he is the author and giuer of all good things: because he is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to be adored. Ciuill adoration is vpon ciuill cause: as when we bowe to men, either because they are in gouernment; or, because they are indued with excellent gifts and graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or lesse. Vpon this ground, I answer, that kings and princes are worshipped onely with ciuill, not with diuine adoration: whereas angels and Saints are worshipped in the Romane church with diuine adoration. For we haue no outward societie with them: and therefore if any worship be done to them, it is not for politick consideration, but for some higher respect.

For the diuels, for which they are worshipped, as properly diuine: for there is giuen to them the faculties of hearing and helping all such as pray vnto them in what place, and at what time soeuer, yea, though they be absent from the place, in which they are adored. And this kind of adoration, giues vnto the knowing & seeing of our hearts, presence in all places, and an infinite power to helpe all that call vpon them. And they that worship Saints and angels, doe suppose with themselues, that they being in heauen can heare and helpe them at all times and in all places, if they pray vnto them. Therefore it is nothing but a vaine shift, when the Papists say, they giue *worship* to god and no more but a certaine kind of *seruice* to the Saints: when they giue that which is Gods to the Saints. When certaine silly women vpon foolish deuotion, did not so much as offer candles or praiers to the virgin Marie, nor so much as call her the queene of heauen, the aduocate of sinners, our hope, the gate of heauen, our mediatresse, &c. but onely offered a calfe in honour of her, Epiphanius bishoppe of Cyprus condemnes their fact, and saith, it is honour aboue measure, namely adoration, which is honour due to God alone and not to angels, much lesse to the virgin Marie. Again Angels and Saints are made idols in that praier or inuocation is directed to them: for praier is a proper part of Gods worshippe. The commaundement of God is this, *Call vpon me*

a Collyrid. haref. 79.

Psal. 50. 15.

*in the day of trouble.* Here the word [*alone*] must be vnderstoode. And that I gather by proportion. Moses saith, *Thou shalt worship the Lord thy God, and him shalt thou serue.* Deut.6.13.&10.20. Now Christ alleadging, and withall expounding this testimonie, saith thus, *Him ONELY shalt thou serue.* Math.4.10. By this it appeares, that all commaundements inioyning the worship of God, include the force of this word [*alone,*] though it be not expressed. Moreouer the reason of this commandement, *I will deliuer thee,* prooues as much; and it may be disposed thus. To him, that can deliuer thee, must thou pray: I alone deliuer thee: therefore call vpon me alone. Secõdly, he to whom we must pray, must be of that nature and condition, that we may beleeue in him: as Paul saith, *how shall they cal vpon him, in whom they haue not beleeued.* Rom.10.14. We may not beleeue in Angels or Saints but onely in God. For the ancient and Apostolike faith is, *to beleeue in God*, and *to beleeue the Church*, Augustine saith well; we beleeue the Apostle, we doe not beleeue in the Apostle. Againe, it must be knowne, that we must beleeue the Church, and not beleeue in the church. Thirdly, sacrifice is proper to God. Prayer in the new Testament comes in the roome of sacrifice, for whereas Malachi had saide, *that incense and a cleane offering should be offered to God in euery place.* Mal.1.11. Paul shewes what is meant hereby when he saith, *Lift vp pure hands vnto God in euery place.* 1.Tim.2.8. And praier is spirituall Sacrifice,

Tract.54.in Ioh. Serm. de temp. 131. sub eius nomine.

Exod.22.20.

fice, and therefore is called the *calues of our lippes.* The opinion of the auncient Church hath beene, that the Holy Ghoſt was God: becauſe he was inuocated. For the Hereticks obiection was this: God is to be inuocated: the holy Ghoſt is not inuocated: threfore the holy Ghoſt is not god. Anſwer was onely made to the minor, and declaration made that the holy Ghoſt was inuocated. Origen ſaith, *That all vowes, all interpellations, deprecations, and thanksgiuings, are to be addreſſed vnto God the Lord of all things: and that it is not conuenient to inuocate Angels vnleſſe we could know them.* Athanaſius ſaith, [a] *The Saints*, that is, *beleeuers, pray not for ayde to any thing that is created:* and therefore that Ieſus Chriſt to whome men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God: becauſe they make them not (as they ſay) to be authors and giuers of the good things which they aske, but only helpers by praier. I anſwer, it is falſe. For they make them not onely helpers by their praiers, but alſo by [b] their merits, and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Maſſe bookes, is this: *Haue mercie on vs: giue vs this or that: deliuer vs from this or that euill.* I anſwer againe, this ſpeech of theirs is as if the adultreſſe ſhould ſay: I companie with this man as with my louer and friend. I know he is not my husband: neither doe I conuerſe with him as with my husband. Againe, they alleadge,

Heb. 13. 15. Naz. orat. 5. de Theologia.

Contra Celſum. l. 5. in initio.

a Athanaſ. orat. 2. contra Arianos in fine.

b Lumb. l. 4. diſt. 45. d. 10. merito nos iuuant & ſuffraganur non affectu tantùm vt viui. And Catec. Rom. on the 1. Com.

ledge, that if the liuing may requeſt the liuing to pray for them, then may the liuing alſo requeſt the helpe of the dead. Anſwer, the reaſon is not like: becauſe it admits foure maine differences. The firſt, we haue a commandement to requeſt the praiers one of an other, and there be examples thereof in the word: we haue no commandement at all to pray to the dead. Secondly, we are preſent with them, whome we requeſt to pray for vs; we are not preſent with Saints who are in heauen. Nay if a man here among vs ſhould kneele downe to a man in London, Rome, or Hieruſalem, and requeſt his praier, he ſhould commit idolatry: why not then much more, when men on earth kneele downe and pray to Saints in heauen. It is alleadged, that they are preſent in reſpect of hearing of our praiers, becauſe they are preſent with God, and ſee him who ſees all things, and therefore in him they ſee all things. Anſwer, it is falſe: The angels of God ſee the wiſdome of God and the whole myſterie of our redemption, not in God, with whome they are preſent, but *in the Church* after it was gathered by the Apoſtolicall miniſterie. The Saints vnder the Altar crie, *How long Lord, holy and true*; as not knowing the time of their deliuerance. Chriſt ſaith that *the father hath kept the times and ſeaſons in his owne power*: and that the very angels know not the time of his comming. The prophet Eſay ſaith, *Abraham is ignorant of vs, and Iſrael knowes vs not*. And to

Eph. 3. 10.

Apoc. 6. 9.

Act. 1. 7.

Math. 24. 36.

Eſai 63. 16.

this

Aug. lib. de cura pro mortuis. c. 13.

this purpose doth Augustine alledge this text. The third difference: One liuing man may seeke the helpe of another, either by word of mouth or by letter; and thus fully open his mind and shew his wants. In praier we reueale our wants, not by voice or writing but by secret groanes and desires of our hearts; and we lift vp our soules to him to whome we pray, and by our faith we make him our refuge. For prayer is not in speach, but in the desires and the faith of our hearts. Lastly, when a man requests the prayer of his friend, they both stand as fellow members, and both direct one prayer to one God, in the name of one Mediatour Christ: but when we pray to the dead, the case is otherwise. For then they stand not as fellow members with vs, but are lifted vp aboue vs in degree; in that they are made Mediatours of intercession betweene vs and God.

Thirdly Saints and angels are made Idols, in that Temples, Altars, holidaies, are consecrated to their honour and worship. For all these properly appertaine to the worship of God. Temples: because none can bind his presence, operation, and his hearing of vs to this or that place, but God. Altars: because they are for sacrifices and oblations which are proper to God. Festiuall daies: because God is the onely Lord of daies and times, and therefore they are onely to be dedicated to his honour. And though we retaine the names of Saints daies in the Church of England, yet are we altogether

Exod. 22. 20. Aug. de vera relig. c. 55. de ciuit. Dei. l. 22. c. 10. Epistola ad Deogratias resp. ad quæst. 3.

gether free frō this Idolatrie, because we dedicate the daies thēselues to the honour of God.

Lastly, they are made Idols when mē sweare by them, and make vowes vnto them. Ier. 5. 7. *Your children haue forsaken me, because they sweare by thē that are no gods.* And God threatens to destroy them that sweare by God and Melcom, that is, Moloch their king. The like iudgement is to be giuen of them that sweare by God and by Marie, by the Masse and such like. One saith, *that he which sweares by any thing beside God, deifies that thing, and thereby makes himselfe an Idolater.* Touching vowes Isai saith, *In that day men shall vow vowes vnto the Lord and performe them*: where he makes vowes a proper part of the worship of God, and by it signifies the rest. And Origen auoucheth that all our vowes are to be made and addressed to God.

Trephan. 1. 5.

Opus imperfect. in Math. hom. 11.

Isai 19. 21.

Contra Celsum, l. 5. initio.

To come to the last kind of Idols: Images themselues, Reliques of Christ & Saints; Holy things, as Temples, Altars, and such like, are made Idols two waies. The first is, when they are adored and worshipped with religious worship: or, when the liuing Image of God, namely man, falls downe before a dead image: for then indeede they are made false gods. In the second commaundement the Lord saith, *Thou shalt not bow downe to them and worshippe them*, that is, (as I haue prooued before) to the images either of the true God or of any thing else. And he giues this reason, *I the Lord*

Exod.20.4 *Lord thy God am a iealous God.* Hence it follows that Images, when they are worshipped, are turned into false gods, and consequently to Idols. For God would not be iealous, vnlesse it were because we, who haue espoused our selues vnto him, set vp another god to be as it were an husband vnto vs, in his roome, or with him. For whe we bow to them, it is more then ciuill worship: and therefore the honour of God is giuen to them: whereas he admits no partner or fellow in the least part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this respect a thousand fold more excellent then all Images made by the hand of man. Now if any meere man shal be worshipped with any worship that is more then politicke or ciuill, he is made more then a man, and by this meanes he is transformed into an Idol. And if no more be due to man but ciuill honour, though he be considered as the Image of God; then may not religious honour be giuen to any image made by the hand of man. When Cornelius fell Act.10.25. downe and worshipped Peter, he meant not to honour him as God, but to doe ciuill worship vnto him: yet because this worship was excessiue and mingled with some portion of diuine honour, Cornelius is reproued for it. What reproofe then is due to them that in religious manner bow downe to images. Such Deut.4.19. 2.Reg.23. as worshipped the sunne, moone, and starres, are condemned for Idolaters, much more the

are

are they to be condemned for idolatrie that worſhip Images and reliques. For the ſunne, moone, and ſtarres, are the workemanſhip of God, whereas images are but the workemanſhip of man. It was idolatrie to kiſſe the golden calues of Ieroboam. Auguſtine ſaith, that they which *are worſhippers of pictures want the power of Chriſtianitie.* Againe, he numbers the worſhip of Images among hereſies: *Of the ſect of Carpocrates* (ſaith he) *Marcellina his companion was thought to be, who worſhipped the images of Ieſu, and Paul, and Homer, and Pythagoras, with adoration and the offering of incenſe.* Againe he ſaith, that in the ſecond commandement we are forbidden to worſhip *any likeneſſe of God* made by mans inuention: becauſe no image of God may be worſhipped but that which is the ſame with himſelfe. Ambroſe ſaith, it is an *heathenish errour* to worſhip the croſſe on which Chriſt died. And Holcot vpon the booke of Wiſdome ſaith, *That the ſpirit of God there condemnes Idolaters, that honour and ſerue Images and artificiall figures.* Catherin a great man in the Councell of Trent ſaith thus: *There is ſome queſtion among the Catholikes, whether Images may be carued and painted for this ende, that they may be adored and worſhip may be giuen them. And there be that vtterly denie it and crie out againſt it as againſt Idolatrie. And they ſeeme not to* " *be moued with ſleight reaſons, nor without the* " *authoritie of Fathers and Scriptures. For without doubt the Scripture condemnes the Idols and images*

Oſe.13.2.
De morib. Eccleſiæ.c.34.
De hæreſ.c.7.
Aug.epiſt.119. cap.21.
De obitu Theodoſii.
Lectio.157.
Libro de cultu imaginum.

*images of the Pagans, not onely because they repre-*
*sent false gods, but also because the idols themselues*
*are the workes of mens hands, and also without all*
*sense, so as euen in this regard they could not de-*
*serue worship of themselues. And this opinion*
*some of the auncient Doctours seeme to approoue,*
*if we shall at any time consider that which they*
*haue written.* Durande saith, *We doe not adore*
Rationalis. lib. 1. cap. 3. *images, nor call them Gods, nor put our hope in*
*them: because this were to commit idolatrie.* In
the same place he makes a double vse of ima-
ges. One moderate, when they are vsed for
b nimius vsus imaginum. memorie and representation. The other, [b] Ex-
cessiue: and that is, when they are worshipped.
And by this, he saith, that simple and weake
ones are easily drawne to idolatrie.

It is obiected, that men may bowe to the
chaire of estate, or to the letter of a prince,
without idolatrie: and therefore much more to
the Images of God, Christ, and Saints. I *an-*
*swer*, the reason follows not. For when we bow
to the chaire of estate, or to the Seale of a
prince, it is but meere ciuill worship for a po-
liticke ende, that we may doe homage and sig-
nifie our loyaltie, and subiection to our lawfull
prince: whereas bowing to images is done in
religious regard. Secondly the chaire of estate,
is a signe of the princes presence, and his or
her letters are signes of their pleasures, and
that by princes wil: & so are not Images signes
and monuments either of Gods presence or
pleasure, because God will not be worship-

ped

ped in them, by them, or to them; neither doth he blinde his presence or his hearing of vs to them. Thirdly, men vse not to bow to the chaire of estate, when the prince is present: yet men that worship Images, vse to bow to them, though God be present neuer so: as he is alwaies present. And I returne the argument on their owne heads on this manner. He that sets vp a chaire of estate, and saith it is the Presence, he that sends a letter in the princes name, and puts to a counterfeit seale, is guiltie of treason: euen so they which set vp on their owne heades, Images as signes and monuments of the presence of God and of Christ, what doe they els but commit treason against God himselfe. When Nadab and Abihu offered sacrifices, that God had appointed, with fire of their owne appointment, it was present death vnto thē. Whē the Iewes worshipped the true God with his owne worship, in places of their own choise and appointment, the holy Ghost saith, *They corrupted themselues, and did not prepare their hearts to the Lord.* What wickednes then doe they that worship God in Images without commaundement vpon their owne heads. When the Iewes set their thresholds by Gods thresholds, & their posts by gods posts, that is, ioyned their traditions to Gods commandements, *They set a wall betweene them and God, and defiled his holy name with their abominations.* An oth may not be made by the creatures, though they be considered as signes &

Leuit. 10. 1.

2. Chron. 17. 6. with 2. king. 15. 3485. 2. Chron. 20. 33.*

Ezech. 43. 8.

pledges of the presence and power of God: and though where they be named, all the worship in the oath be directed vnto God. For the right manner of swearing, which the Scripture allowes, is, that our oathes be simple, without fraud, direct and not oblique oathes; least the authority of god be diminished, or our neighbour deceiued (which is against the order of humane societie:) or the religion of an oath grow into contempt, as commonly it comes to passe, when it is made by the creatures. And therefore Christ said: *Thou shalt not sweare at all, neither by heauen, &c.* Now as one part of gods worship is, so are all the rest direct and not oblique. And therefore we may not worship God in, at, and before Images, though they be considered of vs as signes and pledges of the presence of God, and we onely intend to worship God in them.

Againe they alleadge: The wooden crosse of Christ was an instrument of our redemption, and therefore it is to be worshipped. I answer, first of all, it was an instrument of Christs death, but it was no cause nor instrument of mans redemption which came by his death. Secondly, by the same proportion of reason, Iudas and the Iewes, speares, and thornes are to be worshipped; because they were instruments of the death of Christ: yea spittle and clay, is to be worshipped, because Christ vsed them sometime in working of miracles.

Ioh. 9.6.

Thirdly the words vsed to Moses and Iosua

are

Iosua 5.15. Exod.3.5.

meeting of. Put off thy shoes, for the place where thou standest is holy ground. Moses and Iosua put off their shoes, not to the place where they stood, but to God, whose presence made the place holy. Secondly, the place was not holy alwaies, but onely for the time in which God manifested his presence. Now Images and reliques are said to be holy at all times, and in all places.

Againe, Images and Reliques are made Idols, when incense is offered to them, when tapers are lighted before them, when vowes are created and gifts offered to them, when men goe on pilgrimage to them. For all these are parts of religious worship: and when they are performed to images and reliques, it is because there is a secret perswasion in mens mindes, that there is some divine power and presence, and operation in them, or at least about them. The brasen serpent was an ordinance of God, a figure of Christ, and a monument of deliverance from fierie serpents in the wildernes: yet when the Israelites offered incense to it (b Incense being a part of Gods worship) it was turned into an Idol: and for this cause was it destroied by Ezechias, whose fact is commended in Scripture.

1.Ioh.3.16.

b Exod.30.8. Levit 2.1.

c Aug. de Civit. Dei. l.10. c.8. 2.Reg.18.4.

Upon this which hath beene said, we are to take notice of the professed Idolatrie of the Church of Rome, whereof the principal ringleaders teach and defend, that Roodes, or Crucifixes, and other images of god, are to be worshipped

Thom.3.part.q. 25.art.3. Greg. de Valent. tom.3.de Idolatria punct.6.

shipped with the very same worship where-with Christ himselfe is worshipped. And as one saith, with the same kinde of worship, with the same affection, and the same deuotion. What is this els, but to make Gods of crucifixes? And the excuse, that crucifixes are worshipped with respect to Christ, & that the worship passeth by the Image to him, will not serue the turne: because still the Image is honoured with religious honour, which may not be. Nestorius conceiued the manhood of Christ to be a distinct person from the word or Sonne of God: and withall he fained a co-adoration, whereby the manhood was to be adored with the word. Now the Councel of Ephesus condemned this co-adoration: much more then would it haue condemned a co-adoration of the crucifixe with Christ. It will here be said, that Adoration is giuen to God properly and directly, and not to the Image in the same manner, but improperly and indirectly. I answer againe, there is more giuen to the Image of god and Christ then should be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they ascribe fiue things to Images. The first is *an Vnion* with God, whereby, when we see the image, the thing signified comes to the minde. Vpon this vnion standing in relation followes a *relatiue Presence*, whereby God and Christ are in their images, and their images with them, as one and the same obiect. The third is the pro-

d Eodem officii & honoris genere. Eodem animi motu. Bellar. de Imag. l. 2. c. 22. Imago adoratur adoratione exemplaris propriè sed per accidens.

e Cyril. anathematismo. 8.

Bell. de imagin. l. 2. c. 26. & 27. & vide Idolat. punct. 3.

pertie

*pirits of Regeneration, ordained by the Image as an Image against Christ and Christs. The second is the property of a Consecration whereby the Image stands in the stead, place, and roome of God not onely as an Embassadour, but as a Vice-roy or deputie in the roome of the prince. And by this meane all things must be done about the Image which should be done about God, or Christ, if he should manifest his owne presence. And this is verely a portion of divine honour. For the image is in the roome of God to receive honour for God, & God by it. The fift is the communication of religious worship to God & the Image. And that is twofold, one when the worship passeth by the image to God directly, and returneth to the Image by* ° *consequent indirectly: as when a man kneeleth downe before an Image and prayes, the worship is Gods properly, and pertaines to the Image only by consequent. The second is, when worship is directed to the Image, and comes to God by consequent, as when a man passing by, salutes the Image of pure gold and jewels upon it. Upon this communication of worship, followes a communion of worships wherein God partakes in the worship of the Image, and the Image againe partakes in the worship of God. Now this communion in religious worship, abaseth the honour of God, and exalts the image into a divine estate above the condition of men & angels. If a king shall make one of his subiects to be his image,*

° vno & eodem motu.

De corona mili-
tis.c.10.

o ab ipsa effigie
eorum.

lawfull in it selfe) is not expedient in Churches: because danger of Idolatrie may arise thereof. And therefore commendable is the practise of the Church of England, that suffers not in places, that serue for vse of religion, Images either painted or carued, no not in the historie of the Bible painted. And the case is otherwise with such representations of the historie as are found in sundrie Bibles, because there is not the like occasion of idolatrie. The third vse is, when images are made for the beautifying of houses either publike or priuate, that serue onely for ciuill meetings. Wherefore it is the scope and intent of the cõmandement of God, onely to forbid the making of images, in respect they are to be applied to Diuine or religious vse, that is, to represent God in his nature, or properties, or presence. Some man may thus obiect; when we thinke on God, we conceiue an internal image or forme of him in our minds, and that which we conceiue we may proportionally set down by painting or caruing. Againe, if the internall forme of God be lawfully conceiued, why may not the externall be made. I answer, the right way to conceiue God, is not to conceiue any forme: but to conceiue in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when he is popishly conceiued to be like an old man sitting in heauen in a throne with a scepter in his hand) an idol is set vp in the minde.

minde. And the formes of things inwardly conceiued in minde, are neuer worshipped of vs, as painted and carued images be. Lastly, God who allowes inward images tightly conceiued, forbids the outward in vse of religion.

The second thing to be auoided in the keeping and hauing of Idols, that is, images that haue beene abused to idolatrie, and are in likelihood still to be abused, specially if they stand in publike places. The commandement of God is to destroy the idols of the heathen, their altars, and their high places. According to this commandement Moses destroyed the golden calfe, Ezechias the brazen serpent. And there be sundry weighty reasons of this commandement of God first, idols preserued are signes and monuments preserued of the worship of deuils, and of the contempt of the true God: and therefore this preseruation tendes but to continue a memorie of the dishonour of God, and of things that are an abomination to him. Deut. 7. 25. A good subiect will not preserue and keepe in store the signes of conquest made by the enemie: for thus he declares that he carries no loyall minde to his owne prince. Secondly, our dutie is to make confession not onely in word but also in deede, that we are the people of God, and worship no idols. And this confession is not made if we keepe them in store and lay them vp. This reason the Lord himselfe vseth. Ye shall destroy them, because [illegible]

Exod 34.13.

Deut. 7.25. Exod. 32 20.

Deut. 7.26.

Deut. 12.

Deut. 12.3.

Esa. 44.10.

De consensu E. vang. l. 1. c. 10.

Deut. 7.25.

them.

them. In which words the Lord forbids two parts of the worship of idols; *Honour*, and *seruice*. Honour is either inward or outward. Inward is the affection of reuerence. Outward honour standes in all gestures of the bodie, which signifie honour, as the putting off the hatte, the lifting vp of handes and eies, bowing of the knees, prostrating of the bodie and such like. *Seruice* likewise is either outward or inward. Inward standes in the deuotion of the minde, in confidence, hope, inuocation, vowes and such like. Outward seruice standes in all other duties that are beside the gesture of the bodie, as sacrifices, oblations, lighting of tapers, burning incense, the erection of altars & temples, and pilgrimages to them, &c. And all these, with all of like kinde, are vtterly forbidden. Furthermore that there may be no place for the vse of idols among the people of God, he hath by law straightly barred vs the vse of all such things as are properly memories and monuments of idols: *Ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.* Yea all things that pertaine any way to the worship of idols must be eschewed. Exod. 23. 13.

Vpon this ground Paul disputes at large that the Corinthians might not be present or fall downe at the feasts, which were made to the honour of Heathen gods, though otherwise they abstained from the worship thereof. Thus Tertullian saith, *It is vnmeasurable* 1. Cor. 10.

*sacrilege to be present at the solemnities of the Gentiles, and to communicate with the ignorance* De idolat. c. 10.

*superstitiously giue that honour vnto it which is due vnto God by Nature*, and yet he saith the former lawe doth not forbid vs to pronounce the names of false gods, which conuersation with them constraines vs to speake [illegible] mention of.

In the fourth and last place, we are to auoid the vses of idols; and that in two speciall regards. First in respect of the vaine deceits they vse: secondly in respect of fellowship. Touching the deceits whereby the Idolaters of this last age paint ouer their idolatries, and blear the eies of the world, we haue a speciall caueat giuen vs by the holy Ghost to beware of this. Take heede least no man spoile or *make a prey through philosophie and vaine deceit, through the tradition of men*. And that they may the better be auoided, I will note fiue of the principall.

Col. 2.

First of all, they tell vs that they worship no idols but images of God, Saints, and Angels. Behold a poore and silly shift. For the golden calfe, Ieroboams calues in Dan and Bethel, and Micahes Teraphim were images of God (as I haue prooued) and they were idols, as all men grant. Against an Image of a feined god he is that Idol in the common iudgment of all. Now the image that is erected to the honor of the true god, is an image of a false god. For God will not be honoured by any Image of mans appointing, though the honour be neuer so much directed to him in the mind and intention of man: and therefore the thing that is honoured, is indeede a God of mans

de-

deuising, who will heare, be present, and giue his blessings in, at, and before images. Hence it followes, that the image which is supposed to be the image of God, is indeed the image, not of God, but of an idol: and euery image of an Idol, is an Idol. They say, that there is a difference betweene the images of the heathen, and the images of Christians. Well: but let them consider the 115. psalme, and let them shewe, that their images can heare, smell, speake, and goe better then those of the heathen, and I will graunt a difference, else not: for many of them were images of the true God, as well as theirs. Irenæus reproueth the Gnosticks, not onely because they made images of Pithagoras & of Aristotle, but also because they made the images of Christ, and Paul, and worshipped them. Ambrose hath these words, *The Gentiles adore wood because they thinke it to be the image of God.* Furthermore they define an idol falsely: for it is a false image, not onely representing that which is not, but that which is, as it is not. Thus [b] popish diuines teach & write, and by name Catharin saith thus. *The adoration and worshippe of Saints which the Church of Rome specially vseth, hath his termination in god. For God is adored not absolutely, but as he is laudable or glorious in this or that man, who is acknowledged for a Saint. Therefore if he be not a Saint, it is false adoration. And false worshippe, and God so worshipped, is indeed a false god. For God is not adored absolutely, but as he*

Lib. contra hæres. 1. c. 24.

Comment. in Ps. 118. octon. 20.

a representans quod non est, uel quale non est.

b Suarez. Tom. 3. Thomam 4. 25. art. 4. Cathar. lib. contra Caietanu. dogmata circa medium.

is existing in him by union and grace. But this God is not God, and therefore it may be called idolatrie: and the rest is the like in the best sort expounded. For God and Christ is not adored simply, but as he is existing under the formes of bread and wine. Therefore if he be not there, but Christ but a creature for Christ is found, to whome divine worship is given, and therefore here is idolatrie also. But even unto his regard they also were idolaters, who adored himself (for example) or any other thing, supposing with themselves that they adored in it, whom they called the Soule of the world, according to Varroes divinitie. Therefore they are not to be cleered from idolatrie, because they intended to worship one God, as indeede there was but one God: but because they adored him there, where he was not, in that manner they supposed him to be.

De civit. Dei. lib. 7.

The second excuse is, that they worship not images properly and principally, but Christ, Angels, and Saints in them, and at them. I answer: so did the Heathen. Thus witnesseth Lactantius of them: *We frame not images, say they, but them after whose likenesse they be figured, & in whose names they are dedicated.* And in Saint Augustine. *I worship (say they) neither the image nor the devil, but in a bodily figure I beholde the signe of that which I ought to worship.* Againe, *I doe not worship that stone or that image which is without sense, but I adore that which I see, and serve him, whome I see not. Who is that? the invisible divine power who is president of that image.* Chrysostome saith thus: *When we say unto him that*

De falsa relig. l. 2. cap. 2.

Comment. in Psal. 113. conclud.

Aug. in Psal. 96.

Hom. 18. in epist. ad Eph.

that they worship no images. No say they, not the images but *Venus* and *Mars*. And when we aske them why they worship *Venus*? the answere is, because *Venus* is the goddesse of Pleasure. And why is *Mars* worshipped? because he is a God of courage. And yet could not this excuse free them from idolatrie. Against that worshippe only pleaseth God, which he himselfe hath directly prescribed in his word. It is a plaine thing to worship God by the precepts & inuentions of men. Now for the worship of God in images, there is no worde: nay the word saith the contrarie. *Thou shalt not doe so to the Lord thy God*, namely, as the heathen doe to their false gods. And that Christ is not to be worshipped in a crucifixe it is plaine. For when he is worshipped the godhead is worshipped and the persons therein: because the vnitie is to be worshipped in the vnitie, and the vnitie in the vnitie. And the godhead being a substance immateriall, and inuisible is not to be worshipped in any sensible thing. Damascene, otherwise a friend of idolatrie teacheth

Math 15.9.

Deut. 12.4.

De fide l. 4. c. 17. & Pet. Fabr. de Dei nomine c. 3.

The third excuse is, that they giue *worshippe* to God alone, and that they honour Angels, Saints and images with *seruice*. I answer first of all, that religious adoration, inuocation, vowes, and such like, are part of Gods seruice, as I haue shewed before: and therefore they may not be giuen to the creature by what termes soeuer they be called. Inuocation and the rest, whether they be called worshippe or ser-

Seruice they are still proper to God: who will not be mocked with words. And it is absurd to thinke, that a distinction of termes, should make the proper worshippe of God to be the worshippe of the creature. The deuill required no more of Christ but *Duliæ, Seruice*. For he desired not to be worshipped as Christ with diuine honour, but onely to be worshipped as a minister of God, to whome he had (as he falsely said) committed the disposition of the kingdomes of the world. Luk. 4. 6. And this to doe Christ refuseth, because it is said, *Him onely shalt thou serue*. Therefore not onely religious worshipp, but also religious seruice is Gods. Secondly, that we may the better arme our selues against this vaine distinction of worshipp and seruice, we must vnderstand that worshipp is of two kinds. The *worshipp of religion*, and the *worshipp of ciuilitie*. The worshipp of religion is that whereby the creature worshipps the creator, because he is the author and giuer of all good things. And all the partes and the manner of the performance hereof, is prescribed in the commaundements of the first table. The worshipp of ciuilitie is that, which one fellow creature giues to another in respect they are the instruments of the good things, whereof God is the author. This worshipp pertaines to the second table, and is prescribed in the fift commaundement, *Honour thy father and thy mother*. And hence comes in the worshippe that is to be giuen to Saints and Angels. For though they

they be in glory, yet remaine they still our fellow seruants, and fellowe creatures. And as we honour our betters, yea princes, with ciuill or politicke worship, so must we worship them, if they should appeare. The kind of worship must not be changed in respect of the excellencie of any creature, but onely the degree. And we may not giue so much as the least part of the worship of religion to the chiefest and most glorious creatures, that are but creatures. Austen saith, *that religion is not the worship of any thing, but of God.* Hence it followes that neither religious worshippe nor religious seruice can be giuen to Saints or Angels. Againe, the worshippe of societie is done to the creature in respect of the neighbourhood, that is, because it is visibly present with vs, and we haue outward fellowship and societie with it. And where is no mutuall conuersation nor sensible presence betweene creature and creature, there is no worshippe to be done of them each to other. Hence againe it followes, that we may not giue to Saints or Angels so much as ciuill worshippe, because we haue not any outward societie with them. Thirdly not onely worship is Gods, but also seruice. *Thou shalt not bowe downe to them and serue them.* And reason good, for seruice is more then worship. For worship may be done of equall to equall: whereas seruice is properly of the inferiour to the superiour.

De vera relig. c. 55. & de ciuit. dei. l. 10. c. 1. — sed. ter dicere audeamus religionem non die nisi cultum Dei.

The fourth excuse, whereby the idolaters

of our time delude themselues and the worlde is, that praier to Saints, and the worship of images and reliques is confirmed by reuelations and miracles. I answer first, that reuelations now are not the rule of our faith, but onely the written word: *They haue Moses and the prophets: let them heare them. To the law and to the testimonie.* Secondly miracles of themselues alone, are not sufficient to ratifie the veritie of a point of doctrine. For false prophets sometime, for the triall of men, are suffered to worke miracles. Thirdly, the scripture saith plainely that the comming of Antichrist, who in all likelihood is the bishop of Rome, shall be in miracles and lying wonders. And therefore we may iustly suspect the reuelations and miracles pretended by the Romane Church. And the speaking, weeping, and bleeding of Images, and the bleeding of the Eucharist, what are they els but Satanicall illusions.

Luk.16.29.

Isai.8.19.

Deut.13.1.

2.Thess.2.9. Reuel.16.14.

The fift and last deceitfull excuse is, that the idolatrie which the scripture condemnes, is (as they say) the worship of heathen gods. I answere, that the worship of heathen idols, and the worship of God, Angels, Saints, images, in the Romane Church is for substance all one. Like is the follie of both in the making of their gods. The heathen man plants a tree, and after cuts it downe. With one part he warmes himselfe, with another part he rostes his meate, & of the third he makes himselfe a god: so likewise they of the Romish Church lowe their

Isa.44.15.16.

corne,

corne, and afterward reape it, threſh it, grinde it, bake it: of ſome part thereof, they make foode for themſelues and their families, of another they make Chriſt, their breaden god. The [a] Gentiles builded houſes and Temples to their gods: ſo doe Papiſts to Saints and angels. The Gentiles erected and conſecrated [b] altars to the honour of their idols: ſo doe Papiſts to Saints and Angels. Gentiles at the entrance of their Temples vſed [c] hali-water: ſo doe the papiſts. Gentiles ſerued their gods with [d] ſhauen prieſts: ſo doe the papiſts. Gentiles [e] cenſed their images and lighted tapers before them: ſo doe the Papiſts. Gentiles worſhipped their gods with faſting daies. *Liue ſaith the Romans* faſt to Ceres: and Sozomen, *they worſhip their idolls with choice of meates*, and they which will be preſent at their ſeruice abſtaine from prophane meates. Gentiles obſerued holydaies to their gods. Thus of auncient time in England, the third day of the weeke was dedicated to the honour of Weden, and the fifth to Fria: & thereupon they were called Wedenſday and Friday. So doe the Papiſts to Saints. Gentiles did not eſteem their idols to be gods, but they of the wiſer ſort profeſſed to worſhip God in them. The booke of Recognitions vnder the name of Clement, ſets downe ſundrie excuſes of the heathen thus. As there is one Cæſar, & he hath many iudges vnder him, conſuls, tribunes, and other inferiour powers: in like maner we thinke there is one great God, and o-

a 1. Reg. 3. 18. Baruch. 6. 16.
b Arnob. contrà Gentes. l. 6. Virgil. de venere.
c Virg. — Ter lacteos pira circumluit. vndâ ſpargens rore leui, & ramo felicis olivæ Luſtrauit viros —.
d Hieron. in Ezech. l. 13. Baruc. 6. 30. Apul. ſtrei alini. l. 11.
e Virg. de venere vel. Templum illi centumq; Sabæo Thure calent aræ — Baruch. 6. 18. Tullius offic. l. 3.
f Liu. dec. 4. l. 8. Sozom. l. 5.

Recognit. l. 5.

ther *gods subiect to him*, yet such as gouerne vs and all things in the world. Againe, they adde that the calfe called Apis of the Egyptians, Ibis, serpents, and goates, &c. worshipped as gods, *were figures and allegories of certaine vertues*, by which as by helpes, mankind is gouerned. Againe, they are wont to say: We worship visible images to the honour of the inuisible God. [a] Eusebius testifieth as much, that the Gentiles adored Idols as the images of excellent men that had beene helpefull vnto them. And yet for all this they are condemned of idolatrie. Celsus in [b] Origen saith, that none but a very foole would account woode, stones, brasse, gold, to be gods, and that they are [c] *either seruices or representations of gods*. The Israelites after the heathen manner vsed to say *to a tree thou art my father, and to a stone thou hast begotten me*. So preachers among the papists vse to say to the image of the crucifixe, *Thou hast redeemed vs, thou hast reconciled vs to the Father*. Answer will be made, that they say not this to the image as it is wood, but to Christ in whose roome the image is. And I say againe, that the Israelites did the same. The Gentiles said that images erected *were elements, or letters* to knowe God by: so say the Papists, that images are Laie-mens bookes. The wisest among the Gentiles vsed images and other ceremonies to procure the presence of angels and celestiall powers, that by them they might attaine to the knowledge of God. The like doe

a Euseb. de præpar. Euang. l. 3.

b Origen contra Cels. l. 7. Quis ea nisi stolidus pro diis habuerit.

c vel sacra uel effigies Deorum.

Ier. 2. 27.

Bellar. de imag. l. 2. cap. 23.

Athanas. orat. contra gentes.

doe the Papists with images of Angels and Saints. Gentiles [d] appointed Gods ouer seuerall countries, cities, families, houses, persons, estates, artes, diseases, &c. Thus popish superstition assigneth seuerall countries to the patronage and protection of seuerall saints. Saint Martine is for Germanie, Saint Iames for Spaine, Saint Michael for Fraunce, Peter and Paul for Italie, Saint George for England. The care and keeping of Geese is commended to Gallus, of sheepe to Wendeline, of horses to Eulogius, of oxen to Pelagius, of pigges to S. Anthonie. Against the plague they praied to Sebastian and Rochus, against the ague to Petronella, against the toothake to Apollonia, for the stone to Libarius; for the holy fire to Saint Anthonie, &c. Against plague, [e] pestilence, thunder, lightning, tempests, the Gentiles vsed to carrie their idols on their shoulders in procession. And thus in the Romane church, the Host, as it is called, and the crucifixe are carried in procession, and worshipped. The learned among the heathen knewe, that there was one cheife and true God maker and gouernour of heauen and earth and all things therein: and that their other gods were creatures, and men that excelled in gifts, and were translated into heauen. Aristotle saith, *This world and the order of all things is preserued by God. And that which is highest in the world is the seat of god: & there is nothing in the world that is sufficient of it selfe to preserue it selfe,*

d Prudent. lib. 2. contra Symmachum. Quanquã cur Romæ genitũ mihi fingitur vnum? Cur portis, domibus, Thermis, tabulis, soleatis Assignare suos genios per ẽ omnia memoria Vrbis, per ẽ lucos, geniorum milli multa. Fingere, ne propria vacet angulus vllus ad vmbra.

e Baruch 6. 35. Apul. Asini l. 11. ad ipsum iam Templum peruenimus, Sacerdos Maximus, quinq; diuinas effigies progerebant.

Arist. de mundo.

*and can be without his helpe*. In the lawes of the 12. tables of the Romans it is said, *Let men goe vnto their gods purely, and let all pompe be remoued: if they doe otherwise, God shall reuenge*. Lactantius saith of Tully thus. In the booke, in which he comforted himselfe for the death of his daughter, he makes no bones to say, that the gods which are publikely worshipped are men. And so much yet appeares in his bookes that are extant in which he saith, that Hercules, Castor, Pollux, Æsculapius, Liber, &c. were men after death by common fame translated into heauen. And the same he thinkes of the cheife gods, called *Dij maiorum gentium*. Trismegistus saith of heathen gods thus: we call them gods not in respect of their nature, but for honours sake. Augustine brings in the Pagans saying thus: *What is to be thought that our Ancetours were so vnwise and so blinde, that they supposed felicitie, & loue, &c. to be gods? Nay they beleeued there was one God, whose gifts and functions they were*. Furthermore the heathen, though they worship these false gods, yet they also worshipped the true god. Athanasius saith of the heathen, that they worshipped one god vnbegotten, and many gods made or created. Tertullian saith, that the heathen inslaued to false gods, vse to name God, and to say that God will giue this or that, and to call him to be their iudge, and to say that God seeth, and I commend vnto God, and God wil repay: & that saying these things they *looke not to the Capitole*

Cicero lib. 2. de finib.

Lact. l. 1. c. 15.

Libro de nat. Deorum & de legibus

Tertul. de idolat. c. 15.

Trismegistus in Pœmandro.

De ciuit. Dei, l. 4. c. 24. & l. 8. c. 26.

Orat. contra Gentes.

Apolog. c. 17.

pistle of Rome, but to heauen. Lactantius saith, when they sweare, when they wish any thing, when they giue thankes, they name not Iupiter, or the other gods, but God, specially in the feare of warres and other daungers, and that when they are ouerpast, they returne to the Temples of their gods againe. Neuertheless because they gaue diuine honour to their supposed gods in praier and supplication, they are condemned of idolatrie; and are said by Paul to passe by God, & to worship the creature. For as Lactantius saith, *It cannot be, that the true God be worshipped and other gods too: because if his honour be giuen to others, he is not worshipped at all: considering his religion is to beleeue that he is that onely true God.* Wherefore the Church of Rome doth indeed forsake God, whatsoeuer it pretend, and it cannot be free from idolatrie; because it doeth the very like, when it canonizeth Saints and giues vnto them diuine or religious honour. One in fauour of this church saith to this effect, that the Idolatrie of the Gentiles hath fiue degrees: one, when stockes and stones are worshipped; the second, when the creatures, as the sunne, moone, and starres; the third, when dead men; the fourth, when the world; the fifth, when good angels or deuils are worshipped. And further he addes, that in all these, the honour that is giuen by the heathen, beginnes in their mindes and ends not in God but in the creature: whereas the worship which the Church

Lact. l. 2. c. 2.

Rom. 1. 25.

Lact. l. 2. c. 19.

Antidotum Stapleton. in Act. 17.

of Rome maintaineth, beginnes in the minde and endes in God. I answer, it is false which is said. For Paulus Orosius saith of the Pagans in his time, that they confessed *that they followed not many gods, but that they worshipped vnder one great god many inferiour gods, as beeing his ministers.* Augustine also records their speeches, *that they worshipped not wicked spirits, but angels the vertues of the great God, and the ministers of the great God.* And hence it appeares that they worshipped men deceased, & angels for gods cause, and God in them, because they adored them in respect they were the instruments and Ministers of the great god. And therfore such amõg the heathen as had more vnderstãding, worshipped the true god in those which they called inferiour gods, as the Papists worship God in images. Neither was it their minds to impart the supreme adoration to their gods, but to honour them in a lower degree, as beeing inferiour to the great God. Horace the heathen poet saith of the highest God: *It is he that gouerneth the affaires of men and gods, which ruleth the sea and land, and the whole world with diuers seasons: so that nothing is brought foorth greater then he, neither is there any thing like him, or set õdds to him. Yet Pallas receiueth the next honour to him.* The very same say the Papists at this day of God and our Lady. And euen hence it appeares, that the Gentiles hauing many gods, worshipped one as the cheife, namely Iupiter, and their inferiour gods they

g Orosius l. 6. c. 1. sub vno deo magno, plures Ministros venerari.

Aug. in psal. 96.

Proximos illi tamen occupauit Pallas honores.

wor-

worſhipped, as Papiſts worſhip Saints. By this which hath bin ſaide, it appeares that heathenish Idolatrie, and the worſhip of Images and Saints, in the Romane church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen ſaw the vanitie of their religion. Seneca ſaid to this effect: We will doe worſhip, yet ſo as we remember that this worſhip *is rather for faſhion then for anything els.* Lactantius ſpeakes in a certaine booke to Tullie in this manner. *I ſee thou doſt worſhip to theſe earthly things made with hands: thou ſeeſt they are vaine things: and yet thou doeſt the ſame things that they doe, whome thou confeſſeſt to be the verieſt fooles of all.* Neuertheles the vanitie of Images, and the worſhip of them, the Papiſts will not acknowledge, neither can they abide to heare of it.

Magis ad morem quam ad rẽ pertinere. Aug. de civit. Dei l. 6. c. 6. Lact. de orig. erroris l. 2. c. 3.

Againe, as we are to take heede of all the vaine deceits of Idolaters of our time, whereby they doe nothing els but varniſh ouer the Idol-ſeruice of the Pagans, and preſent to vs old things with new names: ſo muſt we auoid their fellowſhip. For S. Paul ſaith, *We may not draw one and the ſame yoke with infidels*: &, that there may be no *agreement betweene the Temple of God and Idols.* Fellowſhip with them is either in religion, or in the things of this life. Fellowſhip of religion is two waies. One, whē we are content to be of the ſame faith with them: the ſecond, when we ioyne with them in the exercises of their religion.

2. Cor. 6. 14.

Touch-

Touching the first, we may not haue any fellowshippe with them in one and the same faith, or in the doctrine of the worship of God: for their religion ouerturnes the foundation of our Saluation. S. Paul saith, *that they which worship Angels, hold not the head Christ.* Now worshippers of angels were such, as thought they might not approach vnto God, without the mediation of angels; and therefore they praied to them, that they would pray to God in their behalfe, as Theodoret testifieth. *This errour* (saith he) *touching the worship of angels, remained long in Phrygia and Pisidia. Wherefore euen a Synode, assembled at Laodicea, which is the mother-citie of Phrygia, by an Ordinance forbad men to pray to Angels. And to this day we may see in those quarters and in the country about chappels of S. Michael. They therefore gaue this aduise, vsing forsooth humilitie, and saying, that the God of all things, can neither be seene nor comprehended, nor that men can come vnto him, but that they must attaine the good will of God by Angels. And this is that which Paul saith, In humilitie and worship of Angels.* Againe, *Paul* (saith he) *commands that they giue thanks to God the father by Christ, and not by angels. And the councell of Laodicea following this law, and willing to remedie that old disease, prouided men should not pray to Angels, and forsake Christ.* Further it appeares by these words of Theodoret, that the Councell of Laodicea iudged Angels when they were inuocated to be idols, and inuoca-

2. Coloss. 18.

Comment. in 2. Coloss.

In cap. 3. to the Coloss.

Concil. Laod. can. 35.

tion

tion of them to be abominable idolatrie. Papiſts alleadge, that the Councell condemnes them that denied Chriſt, and prayed to angels in his roome. Indeede Chryſoſtome ſaith as much: yet I anſwer two things. Firſt that Theodoret doth not ſpeake of them that reiected Chriſt, and betooke themſelues to the mediation of angels: becauſe he ſaith they *made a mixture* of the law and the goſpel: which mixture can not ſtand, vnleſſe Chriſt, at the leaſt in word, be confeſſed. Secondly, that the errour might be redreſſed which took place in Phrigia and Piſidia (whatſoeuer it was) Theodoret ſaith, that the very acte of inuocation directed to Angels, was condemned. Thus much his very words import. Againe, Idolatrie is ſpirituall adulterie, and therfore it breaks the band of ſpirituall wedlocke, that is betweene man and God: and it makes a people of God to become no-people, and quite excludes thē from the couenant of God. By this it appeares, that we haue vpon good ground departed from the Church of Rome, and that we may not ſo much as dreame of any Vnion to be made, or Reconciliation of the two religions. It is not true, which many ſuppoſe, that we differ onely in matters of circumſtance. Idolatrie is one ſpeciall cauſe, that makes vs renounce the Romane religion.

Hoſ. 2. 2, 3, 4.

Againe it is vtterly vnlawfull to ioyne with Idolaters in their exerciſes of religion. S. Paul exhorts the Corinthians on this manner: *Flie* 1. Cor. 10. 14.

*Idolatrie:*

Idolatrie: that is, all feasts and meetings that tend to maintain the honour of Idols. And he vrgeth his exhortation by fundrie reasons.

vers.16. The first is framed thus: They which are partakers in one and the same diuine seruice, haue fellowship with him whose seruice it is. This proposition is confirmed by a double example: the first of the Lords Supper, in which they that partake of bread and wine, are also partakers of the bodie and bloode of Christ.

vers.20. The secõd is of the Iewish sacrifice; of which, whosoeuer did eate, were partakers with the Iewes in their religion. The minor followes: They which are partakers of the feasts of Idols, are partakers of the diuine seruice: they therefore which are partakers of the feasts of Idols, haue fellowship with the Idols themselues. The secõd reason is this: they which are

Ver.22. partakers of things offered to Idols haue fellowshippe with deuills: but ye may not haue fellowshippe with deuills: therefore ye may not be partakers of things offered to Idols. The third reason is this: They which are partakers of the Lords table, may not be partakers of the tables of deuills: but yee are partakers of the Lords table: therefore ye may not be partakers of the tables of deuills. Now against these reasons, the Corinthians might happily replie thus: That they did not present themselues at idol-feasts with an euill minde, as though they approoued the idols themselues and their seruice: that they went with

their

their kindred and friends for this ende, that they might preſerue them in the faith, by keeping their old loue, & acquaintance, or at leaſt winne them to Chriſt. To this Paul anſwereth, *What ſhall we prouoke God to anger? are we* verſ. 22. *ſtronger then he?* ſignifying thereby, that although they had colourable ſhifts to defend themſelues, yet indeede by ſo doing they incurred the wrath of God. Furthermore he ſheweth it to be vnlawfull for the Corinthians to eate verſ. 28 things offred to idols, and that euen in priuate feaſts, ſo be it, they ſhall by their example offend their weake brethren, and draw them to doe that, whereof they are not as yet perſwaded. Vpon this doctrine of Paul, it follows by neceſſarie conſequent, that it is wickednes, yea flat idolatry to be preſent at the Maſſe though men keepe their hearts, and their faith neuer ſo firmely vnto God.

Sundrie things there be which are obiected to the contrarie, and firſt of all the example of Naaman, who ſaith to Eliſha, *When I bow in the* 2. King. 5. 18. *houſe of Rimmon, the Lord be mercifull to me in this thing*, and Eliſha anſwered, *Goe in peace*. Therefore (ſay ſome) he giues leaue to Naaman to bowe in the houſe of Rimmon. A double anſwer (to omit many) is giuen to this place. The firſt is, that Naaman kneeled in the temple of Rimmon onely in ciuill reſpect, that the king might leane on his ſhoulders: and that he did this with open and publike proteſtation, that he would indeede

worſhip

worship none but the God of Israel. The second answer, to which I rather incline, is this. In the words of Naaman there be two things plainly to be gathered. The first is a confession, in which he doth acknowledge it to be a sinne to enter into the temple of Rimmon, there to kneele downe before Idols or to giue any signe of reuerence to them. And therfore he saith twice, *The Lord be merciful to his seruant. The Lord be merciful to his seruant in this thing.* And by this also it appeares, that his resolution & purpose was no way to bow down in the temple of idols, but to worship the God of the Hebrewes, of whome he had beene healed. And for this cause he craued that two mules might be laden with the earth, where the prophet dwelt, no doubt, for this ende to make an altar thereon in his owne countrey, that might be a monument of the health of his bodie restored, and a place of spirituall sacrifice in praier and thanksgiuing. The second thing in the wordes of Naaman is a request to the prophet, that he would pray for him, that he might be constat in his profession & purpose: & that if he were drawn against his purpose, & by humane frailtie yeelded, to bow againe in the house of Rimmon with his king, he would likewise pray that God would pardon this sin of infirmitie. And to this request of his, Elisha answered, *Go in peace*, and hereby he signified, that he would pray for him, that he might no more fall to idolatrie; and if he fell vpon weak-

nes

nes, that he might obtaine forgiuenesse. This place therefore giues no warrant to them that ioyne themselues to idolatrous assemblies, but rather it prooues the contrarie.

Secondly, it is alleadged that none refused to worship the image of Nebuchadnezzar but the three children: and consequently, that Daniel bowed as the rest. *Ans.* There is indeede no mention made that Daniel refused to worship: because (it may be) he was neuer accused, as they were: and if he had bin accused, yet were not the accusations receiued of the kings: because he was in fauour both with prince and people. Furthermore, that he did not worship the image, it appears by his constancie in godlinesse: and by his refusall in lesse matters, as namely to eate the portion of the kings meate. Dan. 1.8. & 5.

Thirdly it is obiected, that there is great difference betweene the feasts of idols and the popish Masse; and that the idolatries of the Gentiles were inuented of the deuill, whereas the Masse was at the first inuented by Christ, though now it be corrupted by men. I *answer*, that the Masse is an abridgement or compendium of all superstition and idolatrie: there is adoration directed to bread, or the formes of bread: there is the bodie of Christ offered really in a sacrifice of propitiation, which was neuer offred but once with shedding of blood: there is adoration of flocks and stones, inuocation of dead men, saying of Masse to the honour of Saints and Angels, worshipping of

dead

dead mens bones, and such like abominations.

Fourthly, it is alleadged that the godly, as Ioseph and Marie, Christ his Apostles and the rest, came to the temple, and there worshipped God: the worship then, being corrupted with many abuses. I answer, first they were bound by commandement to offer sacrifice, and to doe other parts of Gods worship at Ierusalem, and they could doe it no where els. Deut.16.16. Secondly, the outward worship of God in sacrifice and sacraments, was not corrupted for substance, doctrine indeede was corrupted by sundrie errours, but the godly did not therein communicate with the rest. Now in the Church of Rome doctrine and sacraments are corrupted in substance, and abound with idolatrous abominations (as I haue shewed) and their outward worship of God hath more affinitie with Gentilisme then with the institution of the Lord.

Lastly it is said if we goe not to Masse men count vs for heretikes, hate vs, and take offence at vs: and all offence must be auoided. I answer. Offence is either actiue or passiue. Actiue offence giuen; passiue, offence taken. Offence actiue must alwaies be auoided of vs: passiue cannot possibly be auoided. And we must doe our dutie, though men be offended neuer so: remembring the rule of Christ concerning them that be offended: *Let them alone, they are the blinde leaders of the blind.* Matth.15. Furthermore by hearing of Masse weake ones are discouraged,

contagion, obstinate idolaters confirmeth & maketh more obstinate. Thus they that feare least offence be taken, giue offence. Iarchi. A

Here it may be demaunded, whether it be lawfull for Christian men to go into the temples of Idols. I answer, they may if they haue a calling so to doe, and doe not communicate with idolaters in their superstitions, or giue any honour to Idols: but on the contrarie doe openly professe either by word or by their deedes, or both, that they abhorre both the Idols and their seruice. Thus was Elias present with the priests of Baal. Thus were the three children present where the golden image was worshipped. Thus was the prophet of God present at the Altar of Bethel, when Ieroboam stretched out his hand to offer incense to the idol. Thus Paul was present in Athens, and in the places of idolatrie, that he might behold their superstitions. The protestant princes in the crowning of Maximilian at Francfort brought the Emperour to the Church and to the place where he was to sit: this done, they returned without doing any reuerence at all: and thereby professed their mislike of popish Idols and their seruice. It may be obiected that the prophet of the Lord prayed in the place where idolatrie was, otherwise, because he prayed at the altar of Bethel for the restoring of the kings arme. Answer. He did not amisse. For to the cleane all things indifferent are cleane: and therefore

fore the place, though polluted with idolatrie of others, was cleane to the cleane prophet.
2. King. 5. 18. Dan. 6. 10. And the Iewes were commanded, when they were in the midst of idolatrous nations to worship God towardes the Temple at Ierusalem. And God heard his prayer, by miracle restoring the kings armes: and therefore he approoued it. And a prayer made in an idolatrous assembly is no approbation of idolatrie, if there be an open profession of the mislike thereof: and the prayer be made vpon some necessitie, as this of the Prophets was, that the king might be conuinced of his impietie. It may be obiected, that the prophet refusing to eate in the place, should also haue refused to pray there. I answer, no: because God appointed abstinence from meate to be the signe of his detestation of the Idolatrie committed in Bethel, and not abstinence from prayer. And this example of the Prophet doth not warrant vs to be present at idolatrous seruice, there to worship the true God; because he did not dissemble, but he openly professed the truth against Idolaters.

vers. 8.

On the contrarie, if men resolue not to professe their detestation of Idolatrous worship, either by word of mouth, gesture, or some other way; but only desire vpon curiositie to see new fashions, and hereupon enter into the temples of Idols; I thinke they ought not to doe it. For they themselues tempt God, by so doing: they offend their weake brethren, and

draw

draw them by their example to do the like: and lastly by their presence they confirme the obstinate Idolaters in their superstition. The like is to be said of them, that curiously wicked- Deut. 4.
lie without calling, goe out of the precincts of the Church into Idolatrous countries, for they will onely to see and to be seene. Now for all that

Ieasting and vaine societie with them; double Iudg. 14. 15.
points are to be handled. What societie may be vsed with, and what not. For the first, we may vse their societie vpon necessitie that cannot be auoided, vnlesse we will vtterly renounce the fellowship of mankinde. Paul, who forbiddes 1. Cor. 5. 10, 11.
the Corinthians to companie with a brother that is an Idolatour, for all this giues them liberty to conuerse with the Idolatours of the Act. 17.
world. This may seeme a straunge vnlikelyhood: 2. Cor. 4. 4.
but the reason is, because the companie of beleeuers was then but small, and the whole world beside was nothing but Idolatrie; and therefore it was impossible for beleeuers to auoide their societie, vnlesse they meant to goe out of the Reuel 18. 4.
world. And vpon this necessitie, Paul permits the Church in his daies to vse the fellowship of Idolaters: and how he vseth the same rule he saith, *If any of them that beleeue will bid you* 1. Corinthians 10.
*to a feast, goe if ye will.* Secondly, beleeuers *may lawfully ioyne with Idolaters in the sanctifying of Holie-dayes.* For by the generall calling of Christianitie, they are bound to haue peace with all men. Vpon this ground may the Church make couenants of peace with Idola-

ters, vpon euen and iust conditions. Hebr. 12. 14. *Follow peace towards all men and holines from*
Rom. 12. 18. *Haue peace with all men, if it be possible,*
*and as much as in you lieth.* Thus Abraham
Genes. made a league of peace with Aner and Eschol
kings of the Amorites, and with Abimelech,
Iudg. 9. 7. and Isaac with Abimelech, and Iacob with
Laban, and Heber the Kenite with Iabin a for-
eine king. And these examples haue suffici-
ent warrant. For that which we may doe, we
may binde our selues to doe. Thirdly, we may
vse any such fellowship with them, as is or
shall be occasioned by vertue of our particu-
lar calling. Thus Christ beeing the Sauiour
of the world, conuersed with Publicans & sin-
ners. Thus Paul beeing the Apostle of the
Act. 17. Gentiles, enters into Athens, & there beholds
their deuotions. It is Gods commandement that
1. Cor. 7. 13. the believing wife shall not forsake the vnbe-
leeuing husband, if he be willing or desirous to
abide with her. If it be alleadged that Ezra co-
strained the Israelites to put away their Am-
Ezra 10. 3. monitish and Moabitish and the rest of their
heathen wiues: I answer, that their marriages
were indeed void, and no marriages. First be-
cause the nations with whome they married,
were reiected, according to Gods law, finally
Deut. 7. 3. & 20. 16. dead in that, God had commanded their de-
struction: vnles when peace was offered, they
accepted of it. Secondly, in that they were not
onely idolaters, but also inticers to idolatrie.
Thirdly, expresse commandement did simply
for-

forbid the Iewes to marrie with them, vnleſſe they did repent and chãge their religion. And in regard of this commandement, the foreſaid mariages were nullities, as inceſtuous marriages are no marriages, by reaſon of the abſolute prohibition of God.

Touching the ſocietie forbidden vs with Idolaters, it is the *ſocietie of familiaritie*, that is, of familiaritie and ſpeciall loue. Two examples whereof we finde in the word of God. One is of contracts of marriage with Idolaters: which the Scripture preciſely condemneth as an *abomination in Iſrael, and a prophanation of the name of God, when Iuda marrieth the daughter of a ſtrange God.* Booz indeede married Ruth a Moabitiſſe, but ſhe was entred and receiued into the body of the Iſraelites by a former mariage: and ſhee was one that beleeued in the God of Iſrael: *Thy people ſaith ſhee to Naomi, ſhall be my people, and thy God my God.* Samſon likewiſe married a woman of the Philiſtims, but that was by diuine inſtinct, & conſequently by a ſpeciall appointment of God. Againſt it is alleadged that God by expreſſe law gaue leaue to the Iſraelites, to marrie heathenish weomen taken captiues in warre. *Anſwer.* That is a law onely of Tolleration without approbation: in which God for the hardneſſe of their hearts, permits the euill which can not by pollicie be quite taken away. And this appeares by two things. Firſt before the marriage the woman by Gods appointment

Mal. 2. 11.

Ruth 1. 16.

Iudg. 14. 4.

Deut. 21. 10, 11.

must be deformed by the cutting of her haire, by the growing of her nayles, by putting off the garments of her captivitie, and by mourning for her father and mother for the space of a moneth: and the ende of this was, to cause a dislike in the Israelites of their intended marriages, or to signifie a change of religion at the least in pretence, in the partie espoused. The second example is of leagues of mutuall aide and protection, which may not be contracted betweene beleeuers and Idolaters. Iehosaphat for making this kinde of league with Ahab, is thus reprooued: *Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore is the wrath of the Lord vpon thee.* 2 Chron. 19. 2.

Against that which we may not doe, we may not couenant to doe: now we may not mutually giue and take aide and protection of Idolaters. This tendes to the dishonour of God, because it makes Idolaters boast, that the people of God can not stand without their ayde. It is further an occasion of Idolatrie: and this league often infolds the people of God in the same plagues and iudgements with Idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amitie with the Turkes. It may be obiected that Abraham made this couenant of protection with the Amorites, Aner, Eschol, & Mamre: and that thereupon they aided them in reskewing of Lot, and in the slaughter of the kings. I answer first, it may be, Gen. 14.

they

they were beleeuers imbracing the faith of Abraham: nothing can be shewed to the contrarie. Secondly if they were infidels, the couenāt that was betweene them was of peace onely: and they aided Abraham not by request made by him, but by secret and speciall motion of God. Thirdly, the fathers did sundrie actions vpon bad customs which God by law afterward redressed: and their examples may not be followed in al things. Lastly, I suppose that Abraham ioyned with them, as against a common aduersarie: and therefore the protection they ministred to Abraham, was as necessarie for themselues as for him and his people.

Here one exception must not be omitted. Put the case, that the husband is an idolater, & is content to dwell with his beleeuing wife: she then is to liue with him not onely in the societie of peace, but also in the societie of amitie, by doing all duties of loue that concerne a wife, so farre as may stand with good conscience. For the precept of Paul is, that marriage and marriage duties are to be preserued of the beleeuing partie with an infidel, so be it the faide infidel be content. It may be alledged, that thus the beleeuer exposeth himselfe to dāger of idolatrie. I answer, No. Because God defends them that call vpon him, who thrust not themselues into danger, but beare the danger and calamitie into which they are fallen, attending vpon their callings. Against, if the vnbeleeuing partie shall solicite the other, and

1 Cor. 7. 14

-vil all is about both faire and foule to draw him
-or her to idolatrie, that beleeving partie in this
-unfaithfull age, should forsake true and onely due
-tie of marriage. For this is all one, as if the ido-
-latrous and vnbeleeving partie should depart.
For indeede that partie is said to depart in whō
the cause of departing is; as in the Church, he
-is a schismatick in whom the cause of the schisme
-is, & not always he that separates. Secondly it
-may be obiected that a Christian may not be-
-come the member of an harlot, much lesse of
-an idolater; considering idolatrie is a great sin.
-I answer, the reason is not like. For the fornica-
-tour consents to the fornication: and so doth
-not the beleeving partie by doing duties that
-pertained to marriage, consent to the idolatrie of
-the vnbeleeving partie. And the fornicatour
-willingly ioynes himself with an harlot; wher-
-as the beleeving partie desires he might be yo-
-ked with a beleeuer and not with an infidel.
Lastly it may be obiected, if for adulterie di-
-uorce may be made, why not for idolatrie
-which is spirituall adulterie? I answer, that not
-any sinne by it selfe as it is a sinne, but as it is a
-sinne breaking the troath and bond of marria-
-ge, is the proper cause of a diuorce: and not a-
-ny kind of idolatrie, but the sinne of adulterie
-forsakes this troath.

Hitherto haue I shewed the meaning of this
-commandement: Now [illegible]
-Now beware to the reason of the commande-
-ment: [illegible]

word [child] in ſcripture is giuen to them that be any way inferiour to others. And it is applied ten waies. First they which come of others in reſpect of blood and generation are called children. It needes no proofe. Secondly they are called children, which are in the right deſcending line. Chriſt ſaith to the Iewes: *your fathers eate Manna*: and this was about 1500. yeares after. Again, he ſaith, *you build the tombs of the prophets which your fathers killed*: and that was at the leaſt 500. yeares after. A widdow to her nephewes is as a parent. Yea they which deſcend in the line collaterall are children, or as children. Thirdly ſubiects be children. Dauid ſpeaks thus to Saul, the *king my father*. Thus Abimelech is named father and king. Fourthly, they which ſucceed others in title or right of inheritance are called children. Thus Ieconias that neuer had child is ſaid to beget *Salathiel*, becauſe Salathiel was the next of Dauids ſtocke, who therefore did ſucceede Iecon. ias in the kingdome of Iuda. Fiftly, they who are guided by the counſell of others are called children. Thus Ioſeph ſaith, *God hath made me a father to Pharao*. Sixtly ſubiects are called children. The ſeruants of Naaman ſay vnto him, Father if the prophet had bidden thee do a great thing. Seuenthly, yonger men and women in reſpect of their elders, are as children. Saint Paul ſaith, *rebuke not an elder, but exhort him as a father*. VIII. They which be in the tuition of others are children. Chriſt commending his mother to Iohn ſaith, *Be-*

Deut.21.15.
Iob.21.19.
Gen.11.4.
Ioh.6.58.
Luk.11.47.
1.Tim.5.4.
Gen.19.
1.Sam.24.12.
Ier.22.30.
Mat.1.12.
Gen.45.8.
2.King.5.13.
1.Tim.5.1.

Iob.29.16. Iob.29.16. *hold thy mother, behold thy seame.* Iob saith he *was a father to the poore.* IX. They which learne arte inuented of others, are children. *Thus Iubal is called the father of all that play on harpes.* Lastly, schollers are called the sonnes of the prophets. Elizeus saith to Elias, *My father my father.* And hearers are called children in respect of their teachers. King Ioas said to Elias, *O my father, my father, the charet of Israel and horsemen.* Paul saith to the Corinthians, *ye haue many teachers, but not many fathers:* and to the Galatians, *I haue begat you by the gospel.* And in this place Iohn saith to all true beleeuers, *my little children.* And hereby he signifies his tender loue and his fatherly care to the Catholike Church in generall, and to all in singular that imbrace the faith of Christ: that the Commaundement touching idols might take the better place, and be the more respected.

Gen.4.21. 2.King.2.12. 2.King.13.14. 2.Cor.4.15. Gal.4.19.

Thus much of the reason. Now I doe earnestly exhort and wish all persons that tender their owne saluation, to remember it, and to be doers of it to the end. And that they may the better be resolued, let them first consider the greatnesse of the sinne. The prophet saith, *that disobedience is as witchcraft, and transgressio as idols.* The greatnesse hereof appeares in two things. First to erect any image to God, is to abolish his maiestie and glorie. Paul saith, the *Gentiles turned the glorie of the incorruptible god into the similitude of man and beast.* He that shall go about to represent the person, or presence

1.Sam.15.2.

Rom.1.23.

a mightie Monarch, by setting vp the image of any beast, as namely of an Ape, with a scepter and a crowne, doth no doubt greatly abuse himself, & disgrace the said Monarch: much more then is our heauenly king disgraced, when men take vpon them to represent either his maiestie or his presence with the image & picture of any creature. Secondly, the worship of idols is the worship not of God, but of the deuill himselfe: because it is prescribed by the deuill according to his pleasure, against the will of God. Againe, we are to consider the foule attendants and companions that go with the worshippe of idols, namely adulteries and fornications. For in the iudgement of God, they are left to bodily fornication that giue themselues to that which is spiritual. Paul saith, that the Gentiles because they dishonoured God in idols, were *for this cause giuen vp to the lusts of their owne hearts, vnto vncleannesse to defile their owne bodies, and to commit sinnes against nature*. Rom. 1 24.

When the Israelites fell from God to idols, oftentimes they fell to Sodomie. In Italie for their Idolatries are left to themselues to permit the stewes, and to abound (as the fame is) in whordomes and fornications. Thirdly, such as worship idols, teuer themselues from God and Christ, as I haue prooued. Lastly, the punishment of idolatrie is double. For the soule, *a portion in the lake that burneth with fire and brimstone*: for the bodie, 2. King. 13. 27. Reu. 21. 8.



Deut. 32. 22.

*cause they haue prouoked me to iealousie in them that are no gods, I will also prouoke them to iealousie in them that are no people.* Thus in this last age, Horsemen from Euphrates, that is, [a] Saracens or Turkes *shall destroy them that worshippe idols of gold or siluer*: that is, the idolaters of the Romane Church.

Rom. 9.26.
[a] Abbas Ioachim ibidem.

If any shall here say, that they are not yet resolued that the Church of Rome is a worshipper of idols, let them consider these reasons that followe. The first is this.

Babylon is a worshipper of Idols.
Rome is Babylon: *Ergo*
Rome is a worshipper of Idols.

The maior is manifest. For Babylon is called the *mother of fornications*, Reu. 18.5. & the *dwelling place of deuils*, ver. 2. by reason of her idolatries. The minor is also manifest. For Babylon is called, Reu. 18.21. *a citie that rules ouer the kings of the earth*; and that is Rome which was the seat of the Empire in the daies of Iohn. Here answere is made that S. Iohn speakes of heathenish Rome after it had receiued the gospel. I answer, it is false: for Rome ruled by the Emperour, did not *make the kings of the earth drinke the wine of her fornications*: because it left euery nation and countrie to his owne religion and deuotions. For this was the common errour of the heathen, to approue of all religions, and to admitte the sects of all Philosophers. Themistius the Philosopher went about to perswade Valens

Aug. de ciuit. dei. Lib. c. 5.

Socrates hist. l. 4. c. 29.

the

the Emperour *that the varietie of sects was pleasing vnto God, while he was worshipped in sundrie sorts.* Leo saith thus: *This cittie not knowing the author of her aduancement, when shee ruled almost ouer all nations, shee serued or gaue her selfe to the errours of all nations, and seemed to her selfe to haue taken vp a great height of religion, when shee refused no manner of falshood.* Therefore heathenish Rome dranke of the wine of the nations, and did not cause the nations to drink of her cuppe. This therefore is spoken and meant of Rome gouerned by the Pope. Againe, Reuelat. 13. 1. there a beast rising out of the sea with seauen heads and tenne hornes, which by common consent of interpreters is the Romane Empire: and the other beast, vers. 11. arising out of the earth with the voice of the dragon, and the hornes of the lambe, is the estate of the Church of Rome gouerned by the Pope. For *it doeth all things that the other beast did*, and that *in his sight*: and *it giues a spirit to the image of the beast*, because it reuiues and puts in practise the dignitie, authoritie, and tyranny of the Romane Emperours. Thus Irenæus of olde vnderstood this chapter, who saith, that the number of the name of the beast is contained in the word *Lateinos*, which signifieth a Latin or Roman. Abbat Ioachim in his cõmentarie vpon the Reuel. hath these words. *Some shall carrie a shew of the seat of God, that is, the Catholike church, who shall be the seat of the beast, which is the kingdome of Anti-*

Leo serm. 1. de Petro & Paulo.

a pro dominis.

a part. 5. loc.

*christ, resigning euery whore in his members from the beginning of the Church.* Against, *We know it by Tradition from our fathers, that Rome is spiritually Babylon.* Against, *the Marchants of the earth are Priests themselues, who sell prayers and Masses for penie, making the house of prayer a place of marchandise.* Against, *We know that not onely bishops and priests are intangled in the affaires of Babylon that they may grow rich: but also some Abbots, Monkes, and religious persons, or rather which seemed to be and are not.* Hus-b Augustodunen-sis in Catalogo Illyrici edito Lugduni 1596. parte 2. pag. 477. tius signifies in plaine wordes, that the Pope and his clergie is the very Babylon of the Apocalyps. The summe of his words are these: *Turne eyes to the cittizens of Babylon, and looke what state they are, and by what street they goe. Behold the princes and iudges sitting in the seate of the beast. Turne to the Clergie, & see the whore sitting for the Queene of the Beast. Behold the Clusters of Monkes, and see the whole shall see the tabernacles of the Beast. Behold the houses of Nunnes, and thou shalt see the whole world prepared for the Beast.* Now then conclusion must needes followe, That Rome gouerned by the Pope, is a worshipper of idols: it pleaseth some to auouch, that if learned Papists and Protestants might conferre together, they should be found to differ, not in substance, but onely in circumstances: but it is false which they say, vnlesse by skill they be able to make Idolatrie a circumstance.

a pro denariis.

Sect. 2. num. 2.

A se-

A second reason. A thing fained in the mind by imagination, is an idole. This is the expresse doctrine of Theodoret and Origen: of whom not only the images of things fained, but also the things themselues, as Titan, Sphinx, Centaurus, men with dogs heads and such like are called idols. In Exod. 4. & Hom. 8. in Exod.

Nowe I assume: But Images, which the Church of Rome saith are the images of the true God, and of Christ, are indeed the images of things that are not. For there is no such god that doth annexe his presence to painted or carued images, that doth heare and helpe such as pray before them, more then any where else: that will be worshipped in, at, and by images. If there be such a God, he hath either reuealed himselfe or not. If he haue reuealed himselfe, let the promise of his presence and of his hearing of vs at images be brought forth. Againe, let his commaundement binding vs to worship him in images be showed. And if neither (as I verely thinke) can be shewed, the worship it selfe is but a vaine thing. And the thing worshipped is but a fiction of the braine.

Againe I assume: The Image of the virgin Marie, is the image of a thing that is not. For there is no such mother of Christ, that is present with her image, and heares men and women praying to her there. And there is no man vpon earth that can possibly by sufficient reason proue it to be: whereas for all our adi-

ons,

Bellar. de imag. Lib. 2.

Aug. de Symb. & fide. 7.

Iabr. in Hebdom. 4. quadrag.

*him, increase righteousnesse to the godly, and giue pardon to guiltie persons.* If any shall say these wordes are directed to Christ: I say againe they are spoken to the very wood of the crosse. For the words in the Hymne immediately going before are these: *Blessed is that crosse on whose armes the price of the world did hang, it was made a beame to weigh his bodie, and yoke the prey from hell.*

The fifth reason. The worship of God that is deuised and taken vp by man, is indeed and effect Idolatrie: because it is a worshippe that God doth abhorre and detest: who will precisely be worshipped according to his owne worde, without any addition, detraction, or change. Deut. 4. 2. & 12. 32.

Nowe the worshippe of God in the Church of Rome, is deuised and taken vp by man. And this I declare in fiue particulars. The first is the Inuocation of Saints departed, of which I propound these conclusions. The first is, *that for 350. yeares after the death of Christ, there was no practise or acknowledgement of praier to Saints in the true Church of God.* For till 200. yeares after Christ, the intercession of Saints was vtterly vnknowne: as appeares plainely by the writings of Irenæus, Iustin, Clemens, Tertullian: and about the yeare of our Lord, 240. Origen began to broach the doctrine of the intercession of Saints: not as the publike doctrine of the Church, but as his own priuate coniecture. And after three hundred yeares Homil. 3. in Cant. & in Iosu c. 15.

from Christ, the learned disputed against the Arrians on this manner: Christ is innocated, therefore Christ is God. Which kind of reasoning had bin vnfit, if praier to Saints had then taken place.

2. *Conclusion.* Vpon the point of 400. yeares, Basil, Nyssen, Nazianzen gaue further occasion of praier to the dead. For by a Rhetoricall figure they vsed to speake to the dead, and as it were to talke with them after the manner of Orators. And these speeches of theirs may seeme to be praiers, but indeede they are no praiers but wishes. For in the same maner they vsed to speake to the soules of damned men, as to the soule of Iulian, and to things without life, as to the Passeouer. Secondly their speeches were directed to Saints in doubtful and wauering tearmes to this effect: [a] *Heare vs if there be in thee any eare of vs, if there be any sense in thee.* Thirdly they supposed the Saints to be present with them, to heare them when they speake vnto them.

Vota non preces propriè.

[a] Naz. de laud. Gorgoniæ. & orat. 1. contra Iul. [b] Naz. orat. 1. in Iul. Hieron. in vita Hilarionis.

3. Conclus. *Till 400. yeares after Christ were expired, inuocation of Saints was not receiued into the publike Liturgie of the Church.* After 400. yeares S. Augustine saith of publike praier: *We doe not make gods of Martyrs: they are named of the priest, but no praier is made vnto them.* After 500. yeares Petrus Gnapheus an heretick is said to put inuocation of Saints, into the publike praiers of the Church. And Gregory the great, about 600. yeares after Christ brought prai-

De ciuit. dei. lib. 8. c. 10.

Niceph. lib. 15. c. 28.

praiers to the dead into the Letanies of the
the former time. And this
The second particular is touching Images
of Saints, of which I shall bestowe foure conclu-
sions.
1. Conclusion. *There was no vse of Images at all among Christians, specially in their Churches, for fiue hundred yeares after Christ.* The contrarie cannot be shewed.
2. Conclusion. *Solitarie or single Images of God or Saints, were not allowed to be set vp in Churches for any vse of religion, till more then 400 yeares after Christ:* & the contrarie cannot be shewed.
3. Conclusion. *Images erected in Churches for Lay mens bookes, were not publikely allowed to be worshipped till after 600. yeares.* Gregorie the great saith thus to Sirenus. *And indeede because you forbad images to be worshipped, we altogether praised you, but that you haue broken them, we haue reprehended you.* I say, *publikely*, because sundry priuate men and particular Churches after 400. yeares bega religiously, or rather superstitiously to adore the wood of the crosse, and the pieces thereof: but this was then a particular and priuate act, not the acte of the Catholike Church.
4. Conclusion. *Elaration of images was neuer publikely authorized till 787. yeares after Christ, in the second Nicene.* And in the writings of the Fathers there is nothing for that religious worshippe of images which is

more

Lib. 7. indict. 4. epist. 9.

Prudent. l. 2. contra. Symm. Paulinas Epist. Hier. in Epitaphio Paulæ. Euagr. l. 4. c. 25.

more then veneration or reuerence, all about the former time. And this authoriſement in Councell wanted vnluckily not. For ſhortly after a Synod at Francfford (in which Charles the great, and the Legats of the Biſhop of Rome were preſent) condemned the Councel of Nice, as hereticall. Houeden an Engliſh hiſtorian ſaith well of this point. *Charles* (ſaith he) *king of the Frankes ſent the booke of a Synode to Britaine directed to him from Conſtantinople. In which booke, alas many things are found very inconuenient and contrarie to true faith, ſpecially that it is confirmed by your conſent of almoſt all the Doctours of the Eaſt, beeing 300. or thereabout biſhops, that Images are to be worſhipped. Which thing the Church of God doeth vtterly abhorre and accurſe. And againſt which Albin wrot an Epiſtle marueilouſly confirmed by the authorities of the ſcriptures, and brought it with the ſame booke to the king of the Frankes in the name of our biſhops and princes.*

Houed. in comm. in Bedæ. ann. 662. & Ado Viennenſis in an. 790. Pſeudoſynodus quam Septimam Græci appellant, pro adorandis imaginibus abdicata penitus.

The third particular is of religious worſhip. *One concluſion. The diſtinctiō of religious worſhip into Latria-worſhip, and Dulia-ſeruice, is not known nor receiued into the Church till 400. yeares after Chriſt.* Auguſtine was one of the firſt that vſed this diſtinction: yet in another ſenſe. For he puts Latria for religious worſhip preſcribed in the firſt table, and when he puts Dulia for more then ciuill worſhip, he flatly denies it to be due vnto Saints, as in theſe words of his: *We honour Saints with loue in the Lord not with a ſeruice.* Againe, *Let it not be our religi-*

a Dulia. Deuota religio. 55.

in their worshipping of dead men. And I would faine see the author within 500. yeares after Christ that ascribes Dulia to any meere creature, when it signifies an higher worship then politicke or ciuill honour.

The fourth particular is of the crucifixe. Of which I set downe one conclusion: *That crucifixes were not in vse till 400. yeares after Christ.* The single crosse I grant, but not the crosse with the image of Christ put thereto. The testimonies of Iustine, Lactantius, Minutius Felix, Tertullian, Chrysostome, are alleadged to the contrarie. But they indeed speake onely of the reall crucifixe, that is, of Christ himselfe crucified vpon his owne proper crosse: and not of the formed crucifixe. The booke of visiting the sicke that goes vnder Augustines name, mentions the painted crucifixe. But that is a knowne counterfeit of latter times. Metaphrastes reporteth that a christall crosse with the image of Christ appeared to Procopius the Martyr, and that he was bidden to make the like of gold and siluer, which he carried about him, and obtained victory against the Saracens. This testimonie of Metaphrastes is of no value, for he is but a fabler. Yet his testimony declares thus much, that in the daies of Diocletian, which was vpon the point of 300. yeares, popish crucifixes were not in vse. Because Procopius made the crucifixe which he wore about him, vpon the speciall occasion of a reuelatio. And it seemes that cru-

a Carmen de pas. sione.
b In octauio.
c Lib. 3. contra Martionem.
d hom. 55. in mat.
Aug. de visit. infir. l. 2. c. 3.

ciftors were not publikely receiued in the Church till 700. yeares after Christ. For then the sixt Councell of Constantinople, whose constitutions are not counterfeit, commands that the image of Christ be set vp in the roome of Agnus Dei.

Synodus Trullissa. c. 82. and this canon is allowed Bellar. de imag. lib. 2. cap. 11.

The last particular is touching the worship of Christ and his image. The first conclusion.

*The adoration of the sacrament, or of Christ after the Romane manner in, at, and vnder the formes of bread, was not knowne or vsed in the Church of God, within 800. yeares after Christ.* For Transubstantiation, the ground of adoration, was not knowne or receiued of the learned till after this time. Let them of the Romane religion studie all their heads and hearts ake, they shall neuer be able soundly to proue the contrary. And Honorius 1. is said to haue instituted this adoration about the yeare of our Lord, 630.

The 2. Conclusion. *The worship Latriticall diuine honour was not giuen by the learned any way to the image of Christ for diuers yeares after his ascension into heauen.* This the Papists see and confesse. Catharin saith, *Indeede none of the auncient (as farre as I could read and marke) write that Christs image is to be worshipped with the worship of Latria, but they all detested this kinde of worship.* Againe he saith, *It is not found in auncient writers that any beleeued (considered as auncient) is to be adored with Latria, but rather the contrary, that it is not to be adored.* And we read this often professed

Catharin. de cultu imag.

in

*in the answers of the bishops of the seuenth Synode, and in the Decree most manifestly, which I certainly beleeue neuer came to the hands of Thomas.* Of the same opinion is Francis Suarez the Iesuite, who thinkes that Thomas neuer sawe the seauenth Synode or the second councell of Nice. Vpon Thomas.

Vpon this which hath bin said, it appeares that sundrie maine points of religious worship hath beene deuised by men in the Church of Rome, and consequently that their worship is in effect idolatrie. For all this put case, that the Romane worshippe be no idolatrie: neuertheless it is subiect to a possibilitie of being idolatrie, and therefore naught, and thus I reason.

The true worship of God is not subiect to a possibilitie of beeing idolatrie. For there is no possibilitie of darknes in light, no possibilitie of euill in goodnesse. The worship of God in the Romane Church is subiect to a possibilitie of idolatrie. For it is possible that he which by signes manifests his presence and heares them that pray before images, be the deuill himselfe, and doe it by Satanicall operation. There is no such likelihood in the Sacraments and word preached. Because they are founded in the institution of God, and so are not images or worship at them. Againe in the adoration of images, three cauеats must be obserued, as they teach. The first, that no confidence be placed in images: the second, that we aske nothing of them: the third, that we do not ascribe

any diuinitie vnto them. Nowe it is a possible thing (nay it is not ordinarie) that the common people cannot these or some of these cautions. Augustine saith, *Who doth worship or pray beholding an image which is not so affected, that he thinketh he is not heard of it, and hopeth that shall be performed by it, which he desireth.* Againe, *the similitude of a shape, and the counterfeit composition of lines doth lead, and with a certain weak and sicke affection doth vanish the weaker sorts of mortall men.*

In Psal. 113. & Epist. 49. ad Deogratias.

Againe it is possible that the priest faile in his intention, by wandring by thoughts when he is in the consecration of the Host, or he may of bad purpose intend not to consecrate: or he may of negligence omitte some word or wordes of consecration: and then there is no right consecration: if no consecration, no transubstantiation: if no transubstantiation, Christ is not adored but a peece of bread for the liuing God.

Againe there is a possibilitie that some of them that be worshipped for Saints in heauen, be no Saints but damned in hell. And Hierom said, *We worship the bodies of many vpon earth, whose soules are tormented in hell.* Sundrie images in the Church of Rome at the first, in all likelihood were inuented to represent not the persons of men, but mysteries after the maner of Emblems. The figure which is called Saint Margaret, destroying a dragon after shee was deuoured of it, in former times serued to re-

present the calling or the Church of the Gentiles, beeing gathered by the preaching of the Gospel out of the bowels (as it were) of the deuill, of whome they were deuoured. S. George on horsebacke was in former times a representation of Christ our Sauiour, who vanquished the deuill for the deliuerance of his Church. S. Christophor, who is indeede a meere fiction, was in former times nothing els but a representation of the life of a Christian man: as the very name declares. For Christophorus is one that beares the name of Christ before men. Now these and like pictures of mysteries, were in processe of time reputed pictures of Saints; and are worshipped at this day of many, as they haue bin heretofore, for the images of Saints indeede. To this I adde, that Reliques are very often counterfeit: that the feast of the Assumption of the virgin Marie is of no better stampe. Because there is no certentie in historie to prooue this assumption. Thus much of the Idolatrie of our times.

Perefius de Trad. par. 3.

HAuing thus declared, what is meant by Idols, and how they are to be auoided, I must yet proceed further. For it is the propertie of a diuine law, in forbidding any thing to command the contraries: and therefore when Idols are forbidden in this text, the true worship of God is commanded: and it is the very scope of this place to inioyne vs to preserue

our

our ſelues in the true worſhip of God. Of which duties I will ſpeake a little, becauſe it is of ſpeciall waight and moment. That we may the better keepe our ſelues in the right worſhip of God, we muſt conſider firſt, what is meant by the worſhip of God; and ſecondly what are the ſpirituall heads and parts thereof. That we may conceiue aright what is meant by the worſhip or ſeruice of God, ſixe points are diſtinctly to be conſidered. The firſt is the foundation of Gods worſhip. For they that would truly worſhip God muſt lay downe a foundation thereof in their hearts; and that conſiſteth of two parts, the Knowledge of God, and of our ſelues. Of the knowledge of God, the prophet Iſai ſpeaketh thus, *The Egyptians ſhall know the Lord in that day, and doe ſacrifices and oblations and ſhall vow vowes vnto the Lord.* And Paul ſaith, *How ſhall they call on him, of whome they haue not heard.* If it be demanded, what knowledge of God is required, I anſwer, we muſt not onely know God as he is in himſelfe, that is, the vnitie of the Godhead in the Trinitie of perſons, with the properties and works thereof: but we muſt know him as he is to vs, that is, our God, extending his mercie and his prouidence ouer vs. For the ſenſe, or experimentall knowledge of the fauour and goodnes of God, breedes in vs the true worſhip of God. Concerning our ſelues we muſt know two things. The firſt, what we are by nature, namely vile, wretched, and miſerable ſinners,

Iſa.19.21.

Rom.10.14.

ners, vnable to doe any good, prone to all euill, deseruing many thousand damnations. This knowledge of our miserie is indeede no cause, that mooues vs to worship God, yet is it an occasion thereof. The woman of Samaria did no better then scorne Christ, till shee was brought to a sight of her sinnes, and then afterward shee reuerenced him as the Messias. The prodigall sonne, when he was touched with a feeling of his owne miserie, came and yeelded himselfe in subiection to his father. Ioh.4. Luk.15.

Againe we must further know, what we are by grace, namely the children and seruants of God, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worship of God. For the mercies of God are they which moone men, to bring vnto God the true and reasonable seruice. Rom.12.1.

Vpon the former doctrine, two things offer themselues to be considered, the sinne of our times, and our dutie. The sinne is noted by the prophet, *There is none that vnderstandeth, and seeketh after God.* This we see by daily experience. Men content themselues with that knowledge of God, which nature affoardeth, and they indeauour not to know and acknowledge him as he hath reuealed himselfe in the written word, specially in the couenant of grace. And so great is the force of selfe-loue in most men, that they cannot abide to consider of themselues, as they are in themselues out of Christ. Thus most men present a worship vn- Psal.14.2.

to

to God, but it is without ground or foundation. Now the dutie of all men is to studie for the knowledge of God and of themselues; and to increase herein For hence it is, that all godly men haue stirred vp themselues to duties pertaining to the honour of God. Dauid blesseth God, praiseth him, and brings gifts and offerings to him, vpon the knowledge he had, that kingdome, power, and glorie, was Gods; and that all things were his. Daniel makes solemne praier and confession to God, because he considered him to be great and terrible, and to be a keeper of couenants with them that loue him. The ground of the nine latter commandements is the first, *Thou shalt haue no other gods before me.* And the ground of this commandement is a knowledge and faith that Iehouah is our God. And this appeares, because the words, *I am Iehouah thy God, which, &c.* are closed vpon the first commandement, & shut vp with it in one and the same period in the Hebrew text. Moreouer when God is not knowne aright, he is not worshipped aright, but either the ideas of our braine are worshipped, or deuills. Thus Paul saith that the Galatians, when they knew not God, worshipped them that are no gods by nature. For such as our knowledge is, such is our worship.

1.Chr.29.10,11.

Dan.9.4.

Gal.4.8.

The second point is the Rule of worship: and that is, That nothing may goe vnder the name of the worship of God, which he hath not ordained in his owne word, and commanded

ded to vs in his owne worship. For we are forbidden vnder paine of the curse of God, either to adde, or to take away any thing frō the precepts of God in which he prescribes his owne worship. When the Iewes worshipped God after the deuised fashions of the Gentiles, thogh their meaning was to worship nothing but God, yet the text saith, *they worshipped nothing but deuills.* Againe, the Lord forbids vs in his worship to follow *after our owne hearts and eyes, or to walke in the ordinance of our forefathers, but onely in his commandements.* And he holds it as a vaine thing, *to teach his worship and feare by the precepts of men.* That we may worshippe God with reasonable seruice, we must *proue what is the good, acceptable, and perfect will of God.* And those are good works, indeede acceptable to God, which *he hath prepared for vs to walke in.* All *voluntarie religion* and will-seruice is vtterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alleadged to the contrarie, that when a worke is done without commandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may be the worshippe of God, foure things are required: the person or doer must be regenerate; the matter of the worke must be a thing commanded; it must be done in faith: and then, in the intention of the mind, it must be directed to the honour of God.

Deut.12.8.32.

Deut.32.17.

Num 15.39. Ezech.20.18. Isa.29.13.

Matth.15.9.

Rom.12.2.

Ephe.2.10. Col.3.4.23.

God. Secondly the intention to honour God is not alwaies good, vnleſſe it be an intention to honour him by yeelding obedience to that which he commandeth. Againe, it is alleadged, that a worke done in loue to God, though there be no commaundement thereof, is the worſhip of God. I anſwer, that loue keepes it ſelfe to the word, and will of God: and things done without a word from God, are not of loue. For *loue is the fulfilling of the law.* Gal.5.14. Thirdly, it is obiected that vowes in the old teſtament were a part of the worſhip of God, and that they were not commaunded. I anſwer, though God did not binde all men by a commandement to make vowes; yet hath he teſtified in his word, that vowes were acceptable to him: for he preſcribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Marie who annointed Chriſt, had no commandement ſo to doe, and yet ſhee did a worke acceptable to Chriſt. I anſwer, though ſhe had no particular commaundement, yet had ſhee a generall. For the worke ſhee did, was a confeſſion of her faith and loue to Chriſt, and that is commanded. Mark.14.9. Likewiſe Pauls example is vrged, who preached the Goſpel freely, and looked for his reward of God: and yet he had no commandement ſo to doe. I anſwer, to take a ſtipend for preaching the Goſpel, is in it ſelfe a thing indifferent, and may be done or not done. Yet was it not a thing indifferent in the 1.Cor.9.18.

Church

Church of Corinth, by reason of the offence of many. And therefore Paul preached freely: and he could do no otherwise, vnles he would haue abused (as he saith) his authoritie. For a thing indifferent in the case of skandal, ceaseth to be indifferent, and is a thing commanded. Lastly, some obiect, Luk. 10. 16. *He which heareth you heareth me.* Therefore (say they) the very commandements of Pastours prescribe Gods worship. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation: for thus is the Ministeriall commission, *Teach them to obserue all things which I haue commanded you.* Mat. 28. 18. As Christ was sent of the father, so are the ministers sent of him: but he was sent to doe his fathers will: *as my father hath commanded me, so doe I.* Ioh. 10. 18. Luk. 14. 31.

Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, and neuer suffer our selues to be depriued of it. For the vse of it is great. By it we may discerne the prophanesse of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worshippe wherewith they honour God? Surely, what they list themselues. Some worship God, with their good meaning; some with their good dealings; some with the babbling of a fewe words, as namely of the Apostles Creede, and ten Commandements for prayer. This seruice

of

of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly here we learne to detest the seruice and worship which is performed to God in the church of Rome. For it contains many parts and points of will-worship, hauing no warrant from God either by commandement or promise. Of this kinde are the Sacraments of confirmation, confirmation, matrimonie, orders, and the last annointment: the consecration of the bodie of Christ by fiue words, *For this is my bodie*: the oblation and sacrifice of Christ in the Masse for the sinnes of the quicke and dead: the vowes of continencie, perpetuall pouertie, and of regular obedience: the religious distinction of meates, garments, times: the hallowing of ashes, palmes, bread, water, &c. for the driuing away of deuils, and for the health of the bodie and soule. For these and many other practises, let them bring forth the word of God, if they can. They plead for many things that they haue the word of Traditions. I answer, that Traditions Ecclesiastical are not word of God, but the word of man. And traditions, which are called Apostolicall, are either of no moment, or doubtfull. For how shall we know certenly that they were the traditions of the Apostles, considering none hath spoke so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour.

To The

The third point is the ende, which God hath appointed of all his worship and seruice, and to giue or ascribe glory to God for soe much as can be giuen to God, and nothing can be added to absolute perfection. But the ende is to acknowledge, praise, and confesse his infinite glorie of God. Furthermore, the ende of this acknowledgement or confession, is our happinesse and saluation. Ioh. 17. 3. *This is eternall life to know thee the onely true God* Psal. 50. *Call vpon me in the day of trouble, and I will deliuer thee.* Paul saith, *Godlinesse is profitable vnto all things, and hath the promises of this life and of the life to come.* Vpon this we must be admonished euermore to worship God, and that with all care and diligence; because the worship of God is not his benefit, but our benefit and saluation. Nothing is done that is done for nought.

The fourth point is concerning apt and acceptable persons to performe the worship acceptable vnto God. And they are onely such as are sanctified by God, and are renewed by the holy Ghost. And the worship of God performed by any other person, is not worship, but sinne. Prou. 21. 27. *The sacrifice of the wicked is abomination vnto the Lord.* The Lord by the prophet Isa protesteth, that the oblations and sacrifices of the Iewes were *an abomination vnto him, and that he hated them, because their hands were full of blood.* Isa. 1. 13. 14. 15. Againe he saith, *He that killeth a bullocke is as he which killeth a man, and that he which offereth a sheepe in sacrifice as* chap. 66. 3.

he which cuts off a dogs head, because of their vile abhominations. Ioh. 9. 31. God heareth not sinners. All whatsoeuer is not of faith is sinne: whatsoeuer worship of God is performed by vnrepentant sinners, it is not of faith. Because they want that faith without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt: he that doth not acknowledge his guilt, doth neither acknowledge Gods iustice nor his mercie: he that doth not acknowledge the iustice and mercie of God, can not truly worship him: he therefore that turnes not to God, cannot vnfainedly worship him. If it be demanded, how the worship of God should be a sinne in any man, considering it is commanded: I answer, sinnes be of two sorts. The first is, when something is done that is flat contrarie to the commandement of God: the second is, when that is done which God commandeth, but not in the manner God commandeth. And thus the worship of God in wicked men is a sinne. Because, though they doe that which God commandes, yet they doe it not as he commandes. Againe, it may be saide, if the worship of God be a sinne in the vnregenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not be made for the doing of any thing that is a sinne of it selfe: now the worship of God is not a sinne of it selfe, but onely by accident: that is,

because

because it is performed by wicked persons, to whome belong vncleane sacrifices and deathe. Againe vngodly men are not to be exhorted to the worship of God, vnlesse it be a fit and conuenient time for it, they must first be admonished to turne vnto God, and then exhorted vnto worship him.

Here let vs take notice of the ouersight of many, who liuing without reformation and amendment of life, thinke neuertheless that they pray vnto God, heare his word, receiue the Lords table, that they doe great matters, and that the Lord is highly bound vnto them, whereas indeede they doe nothing else but offend him and prouoke him to anger: not because they worship God, but because they worship him without faith and repentance. Likewise their loue of God, their strong and holy faith (of which they boast) their confidence in Christ, are but fictions of the braine, so long as they are seuered from amendment of heart and life.

Here againe we are taught, that if we indeed would serue and worship God, we must first turne to him with all our hearts, yea continually make a renouation of our first conuersion, and seeke reconciliation with God & man. Marke it, *When ye shall stand and pray, forgiue.* The beleeuing Corinthians because they wanted this renewed reconciliation when they came to the Lords table, did eate iudgement to themselues.

It may here be demanded, in what part the man regenerate worships God. I answer, in the whole man both bodie and soule. As Paul saith, *Glorifie God in your bodies & in your spirits*, 1 Cor. 6. 20. Yet there must some distinction & difference be obserued. For principally and properly God is worshipped in our spirit. Iohn 4. 23. *The true worshippers shall worship the father in spirit.* Rom. 1. 9. *Whom I serue in my spirit.* 1 Pet. 3. 15. *Sanctifie God in your hearts.* By the spirit, I vnderstand the thought of the minde, the conscience, and the affections of the heart. For in these is the first and principall seate of diuine and spirituall worship. As for the bodie, it is but a secondarie instrument of the seruice of God. By this, we may discerne the vanitie of Popish religion. For it consists for the most part vpon externall and bodily rites, gestures, and ceremonies, borrowed partly from the Iewes, and partly from the heathen: whereas the true religion of the new Testament, hath but few prescribed ceremonies, and for the most part is diuine and spirituall.

The fifth point is, concerning the particular thing or place to which the worshippe of God is to be directed. And this rule must be remembred. The worship of God both inward and outward must be directed towardes that thing in which and at which God will be worshipped. Now God hath straitly bound the worship of the Sonne, and consequently of himselfe, to that masse & lumpe of humane

nature,

nature, received into the vnitie of the second person. For this is the vniuersall commandement of God touching his sonne Christ, *Adore thy Lord and thou shalt worship him.* And, *Adore him all ye his angels.* Therefore in euery place, in which we know him to be bodily present, without any more adoe, we are by directing our bodies and minds vnto him according to the place in which he is or abides, to doe him homage. For this finite and created maſſe of the manhood carries with it the adoration of the person to euery place, in which we certenly know the ſaide manhood to exiſt ſubſtantially. And it matters not whether it be ſeene with bodily eyes, or no. For it is ſufficient, if we be certaine either by ſenſe or by the word of god of the bodily preſence of Christ. By vertue of the former commandement, the wiſemen fall downe before the child Ieſus and worſhippe him, turning eyes and mindes to that part of the houſe in which they ſaw him preſent. The woman of Canaan comes and fals downe at the feete of Chriſt, and worſhips him at the place in which he ſtood. Thomas, aſſoone as he knew that Chriſt ſtoode before him, he directs his ſpeech vnto him and ſaide, *My Lord and my God.* The diſciples adore him in the mountaine, in the ayre, in the cloudes, ſo long as they could ſee him: & when he was taken out of their ſight, they ſtil adored him, by directing mindes and geſture of bodie, not to the cloud, mouthe, ſtars, aire, cloudes, much leſſe

Pſal. 45. & 97.

Matth. 2. 11.

Ioh. 20. 28.

no any earthly creature or place, but to the place of celestial happines, which is aboue and beyond all the visible world, into which he ascended bodily, where also Steuen worshipped him, and all the people of God euer since, did sing with body and heart to heauen. As concerning the Arke of the couenant, the commandement of God is, *Exalt the Lord your God, and fall downe before his footestoole*: for he is holy. By meanes of this commandement, the Iewes were bound to worship God by directing themselues towards the arke or mercy seat, where he visibly did serue God himselfe there visibly present. Now the manhoode of Christ is the true Propitiatorie, and comes in the roome of the Arke of the couenant now in time of the new Testament. And further, seeing it is a part of Christ the Mediatour, God will rather be worshipped at then at the arke of the couenant, and it carries with it the adoration and worship of God to the place, in which he is knowne certenly to be, more then the Arke. Furthermore, considering Adoration is tied to the manhoode of the Sonne of God, and God in it is worshipped, now in the time of the new testament we are not bound by any new commandement to direct our worship toward any place or creature vpon earth: but onely the ordinarie, without reference or respect to this or that place to worship in spirit and truth, lifting vp heart and mind to heauen where our Redeemer is at the right hand of God.

Psal 99.5.

Ioh. 4.23.

The

The sixth and last point is, concerning the properties of the worship of God, and they are three. The first is, that the worship of God is Incommunicable. Isai 42. 8. *I will not giue my glorie to any other, nor my praise to grauen Images.* Mat. 4. 10. *Him onely shalt thou serue.* It may be obiected, that Diuine adoration is giuen to the manhood of Christ, which is a creature. I answer, that adoration or inuocation pertaines, and is to be giuen to whole Christ, least we should seeme to diuide the person, and separate the natures. And yet a distinction must be made of the Godhead and manhood. For the Godhead is the proper obiect, to which Religious adoration is properly and simply directed, and so is not the manhoode. For no creature is simply to be honoured with diuine adoration. Athanasius saith, *God is to be adored in regard or respect of the godhead.* Cyril saith, *Doe we adore Immanuel as a man? God forbid. For this were a dotage, deceit, and errour. For in this we should nothing differ from them, which worship the creature beyond the Creator and maker.* Againe, *The godhead in Christ is a nature to be adored, and the humanitie is the nature adoring.* Neuertheleſſe, though Adoration be directed simply to the Godhead, yet is not the saide Godhead to be adored without the flesh. Athanasius saith thus: *When we are about to adore, we doe not separate the Word from the flesh. For we know the Word vnited*

Dialog. 5. in Arianos.

Cyril. ad Theodosium.

b that is the mānhood considered apart from the Godhead.

Dialog. 3 contra Arian.





*flesh.*

*flesh. For who will say, Stand apart from the flesh, that I may adore thee.* Lastly, we are to hold, that the very manhood of Christ is to be adored of men and angels with religious adoration due to the Sonne of God in regard it is the manhood of the Word, and is receiued into the vnitie of the second person. But, how is he adored? not directly as the Godhead; but in b oblique manner, by reason of the vnion with the Godhead. When subiects ciuilly worship their prince wearing a crowne and bearing a scepter: in this worship they doe not separate the prince from his crowne and scepter, but they honour the person directly, and the crowne and scepter onely by consequent, namely as signes and testimonies of princely maiestie. And so is the manhood adored in the person of the Sonne, yet not properly and simply as the godhead (for that were damnable idolatrie) but so farre forth as it is vnited to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the second person: so as the Mediatour worshipped shall be God-man or man-god in the vnitie of one person. And the Catholike Church hath accursed them which hold, that the flesh of Christ is not to be adored, considering it is the flesh of God: and that in one and the same adoration Christ is not to be adored with his flesh. Thomas the Scholeman saith, *The Adoration of Latria or di-*

b oblique.

Aug. in psal. 58.

Cyrill. anath. 8. & libro de fide ad Reginas.

Thom. in 3. q. 25. art. 3.

*uine*

*diuine worship, is not giuen to the humanitie in respect of it selfe, but in respect of the diuinitie to which it is vnited, according to which Christ is one with the father.* Here by the waie, let it be obserued; seeing Latria diuine worship, is giuen to the manhood of Christ, only in respect of the personall vnion: that therefore the images of God and Christ, as Crucifixes, are not to be worshipped with Latria. For there is no vnion between them and God, but only in the blind conceit of man. Furthermore beside this religious oblique adoration, there is due to the manhood of Christ, greater honor then to any creature beside. For euen as he is man he hath receiued a name aboue all names, at which all things bowe in heauen and earth, Psal. 2. 10. to wit, the name of a Iudge and Gouernour of all things in heauen and earth, Math. 28. 18. in which respect we are commanded to kisse the sonne, Psal. 2. 12.

Againe, if the worshippe of God be proper to him, and not to be giuen either to man or angel, it may be demanded, how angels and saints in heauen are to worshipped. I answer, whether they appeare vnto vs or not, a certain generall kind of worshippe is to be giuen to them, and it consists of two partes; *Commemoration* and *Imitation*. Commemoration is reuerend remembrance of their persons and vertues. Of this saith the virgin Marie in way of prophesie, *All nations shall call me blessed.* Luk. 1. 48. Of this commemoration we haue a notable ex-

ample

ample in the 11. chapter to the Heb. where the worthie deeds and vertues of the Saints of the olde and newe testament are rehearsed. Here two caueats must be obserued: first, that we fixe not our mindes vpon the Saints, but lift them vp to God, by giuing thankes to him for his mercies vpon the, & for their vertuous example towards vs. Thus the church of Galatia *glorified God* in Paul. Secondly, we must not keepe a memorie of Saints departed in hypocrisie, as the Pharisies did, who builded the tombes of the prophets, but despised their doctrine: and as the Papists doe, who magnifie the Apostles, and persequute their doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthy praise and commendation, fiue caueats must be remembred. First we may not imitate actions done vpon singular commaundement; as for example, we may not imitate Abraham in offering his sonne Isaac. Secondly we may not imitate actions done by extraordinarie and heroicall instinct. When the disciples would haue commanded the fire come downe from heauen vpon the Samaritans, as Elias did vpon the captaines with their fifties, Christ said, *Ye knowe not of what spirit ye are*. Thirdly we we must not imitate personall actions, as Peters walking on the waters. Fourthly we must not imitate their miracles. For they serued onely for a time to confirme the doctrine which they taught. Lastly we must not followe them

Gala. 1.23.

Mat. 23.30.

Phil. 3.17.

Luk. 9.54.

in

in their attire, gestures, infirmities of bodie, or such like: for this is but a pish imitation, specially to imitate their fashions: but we must followe them in the substantiall duties of the morall lawe. Paul saith, *Followe me as I follow Christ:* 1.Cor.11.1.
nowe he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe, if Saints or angels certainely appeare vnto vs, we may the worship them with bodily gesture, but it must be remembred, that this gesture must be altogether ciuill. For there is no other kind of honor due vnto them, but that which appertaines to princes & great personages. But when they appeare not to vs (as nowe in these last times) we may not worship them at all, either by gesture or speeche.

The second propertie of the worshippe of God is, That it must be free and voluntary, without all constraint and compulsion, Psal. 110.3. *Thy people shall come willingly in the day of assembly.* 2. Cor. 8.12. *If there be a ready minde, God accepts a man according to that which he hath, and not according to that he hath not.* This is the seruice of the kingdome of God: and earthly princes haue not the like. This seruice is not fro nature, but from the spirit of grace: and therefore with Dauid we must pray to God to be established and guided by his free and voluntarie spirit.

The third propertie of the worshippe of God is, that it must be ioyned with honestie,

and comelineſſe, 1. Tim. 2. *Pray for kings and princes that ye may liue in godlineſſe and honeſtie.* 2. Pet. 1. *Adde to your faith vertue.* Where by honeſtie and vertue is meant a graue, ſober, decent, comely, modeſt behauiour towards all men and before all men. For this ciuill and vertuous honeſtie is the ornament of diuine worſhip, and therefore the common ſaying muſt not be deſpiſed, That good conſcience and good manners muſt goe togither. The Lord condemnes all ſuch as doe but take his words in their mouthes, when they hate to be reformed in their liues. Pſal. 50. 16.

Comelineſſe is when the worſhip of God is performed with meete and conuenient circumſtances of time, place, perſon, geſtures. Publike worſhip muſt be performed by publike perſons, in publike places, & it muſt haue publike and ſolemne geſture. Priuate worſhip is to be giuen to God by priuate perſons, in priuate places, with priuate geſtures & ſignes. Secret worſhippe muſt ſecretly be yeelded to God, and the ſignes thereof concealed from the eies and hearing of men. Thus Nehemias praied in the preſence of Aſſuerus, Nehemi 2. 4. And Anna before Elie the prieſt, 1. Sam. 1. 13. *her lips mooued onely, but her voice was not heard.* Men therfore are deceiued that thinke the open Church the fitteſt place for the priuate and ſecret praiers which they are to make to God. 1. Cor. 7. 35. 36. & 14. 40.

Vpon the former points of doctrine iointly

by considered, a definition of the worshippe of God may be framed thus. The worshippe or seruice of God is, when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts, according to his own will.

Worship thus defined, must be considered as a distinct thing from that honour which is called *Veneration*. For worship properly belongs to persons, & *veneratio* to things which appertaine to persons. And veneration is to haue a reuerent estimation of any thing, or to preserue and keepe it without hurt, as making store of it, and to vse it reuerently, if it be to be vsed. In this sense Augustine saith, we worship or *reuerence the baptisme of Christ*. And in the canon lawe it is said; *Let them diligently heare, and faithfully reuerence the wordes of God.* And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When Dauid fetched home the Arke and daunced before it, he gaue no worship to the Arke but veneration.

a Hier. ep. 11. ad Riparium.

De doctr. Christ. l. 3. c. 9. Epist. 146.

b. The worship of God is twofold, principal or lesse-principall. The Lord saith, *I will mercy, not sacrifice*, that is, rather mercie then sacrifice. Where mercie is made the maine and principall worshippe of God, and sacrifice also is worshippe, but the accessarie or lesse-principall.

Ose. 6.

The principall worship of God is a worke of God in vs, whereby we are made conformable

inable to him in holinesse and goodnesse: and whereby his image is renued or restored to vs. That this conformitie with God is indeede the maine and proper worshippe of God, it appeares by these reasons. 1. It is the expresse commandement of God: *bee ye merciful as your heauenly father is merciful*: and again, *sanctifie your selues, and be ye holy, for I am holy*. Nowe the intent of these commandements is to set downe the maine worshippe of God. As Saint Iames testifieth, *Pure religion and vndefiled before God is to visite the fatherlesse and widowes in their affliction, and to keepe himselfe vnspotted of the world*. Againe Christ saith, *The true worshippers worship God in spirit and truth*. Whereby *Spirit* is to be vnderstood not onely the heart, but also the spirituall renued motions thereof: or as Saint Paul saith, *loue out of a pure heart, good conscience, faith vnfained*. And this appeares by the opposition: for Christ here opposeth *Spirit*, to the ceremoniall worship of the Iewes which was carnall, vpon a carnal commandement (as the holy ghost speaketh:) because it stood in outward and bodily rites and actions which had no power to sanctifie. And by *truth* is meant no sincerine, but all such duties of ours, as were figured by Iewish types and ceremonies; namely and specially our mortification, vnification, and such like. Paul saith notably, *he that serueth God in these things*, that is, righteousnes, peace of conscience, and ioy in the holy ghost, *is acceptable to God*. And againe he saith, that

1 Pet. 1. 16.

Luke 1. 44.

Iam. 1. 27.

Ioh. 4. 24.

1 Tim. 1. 5.

Heb. 9. 16, 17.

Rom. 14. 18.

our

reasonable or spirituall seruing of God: to dedicate our selues in body and soule to his honour. 12. Rom.

Euery man talkes of the seruing of God: but fewe there be that thinke of this seruice which standes in the conforming of our selues to the image of God, which is in iustice and holinesse.

This principall worship hath two properties. The first is Eternitie: for it beginnes in this life and is perfected in the life to come. Because it is that euerlasting worship, wherewith angels and Saints shall for euer worship God in heauen. And herein it differs from ceremonies and sacraments, which haue an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments or ceremonies: so there be no contempt of them: as it was in the theife vpon the crosse. And the reason is plaine. God is not onely a spirit or spirituall substance, but he is euery way infinit, and hath sufficiencie of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodnesse to vs, and in all such duties whereby wee conforme our selues to him and magnifie his goodnesse. Thus Paul saith, That God needs nothing: and therefore he is not worshipped with any thing made by the handes of man. And the Lord saith by the Prophet, that he doeth not principally respect our gifts and our sacrifices: because all things Act. 17. 25. 26. Psal. 50. 8. 12.

are

are his: but he respects praise & thanksgiuing.

The principall worship of God hath two parts: one is to yeeld subiection to him, the other to draw neere to him, and to Cleaue vnto him. By the first we put a difference betweene our selues and God, by reason of the greatnes of his maiestie. By the other we make our selues one with him as with the fountaine of goodnesse.

Subiection to God is, when we put away, and as it were banish from our selues our own reason and will, and make the wisedome of god to be our wisdome, and his will to be our will, euen then when it is against our will: by causing our wils to be subiect to his will, and to depend vpon it. This will of God, to which we must be subiect, is reuealed partly by the written word, in commandements, promises, threats: and partly by the euent of any thing: as when a man is sicke, we know by the euent in that he is sicke, it is the will of God he should be sicke: nothing fals out without the will of the heauenly father. If it be alleadged, that subiection is due to men: I answer, that the subiection due to god is *absolute*, first because it is to be giuen him by the whole man in body & soule, and conscience: secondly because it is to be yeelded to him in all things without exception, whereas subiection to men must alwaies be in the Lord.

In subiection there be two things. The first is the foundation thereof, and that is, a *know-*

*ledge*

ledge and faith that God is our soueraigne Lord and king, and our iudge of infinite iustice able to saue and destroy bodie and soule. The second is, vpon this knowledge a *Resignation* of our selues to the pleasure of God. And that is againe in two things: when we suffer him to rule vs by his word; and when we suffer him to dispose of our bodies and soules, and all things that belong vntous as shal make for his glorie and our good. This is the right subiection and right seruing of God. Take an example in Dauid when he fledde out of his kingdome beeing pursued by his sonne Absolom. *Let him say that I displease him not, beholde here I am, let him doe vnto me as shall seeme good in his owne eies.* 2. Sam. 15. 26.

Subiectiō to God is practised by three vertues, faith, adoratiō, feare. Faith is a subiectiō to the cōmandement of God, that bids vs beleeue him, & trust him in his word. Of this faith I haue spoken at large, when I shewed howe we should liue by faith. Onely one thing I adde, that faith is the single eie of which our Sauiour speaketh, which giueth light of direction to all the actions of our hearts and liues. Mat. 6. 22.

Adoration is, whē we subiect our selues to the greatnes & maiestie of God. In it be two actions; the exaltatiō of god to the highest degree; & the abasing our selues to the lowest degree. Thus Abrahā in praier cals god *his Lord*, & himself *dust & ashes*. Gen. 18. 27. Thus Daniel in praier giues *all glory to god, to himself & the people, shame, and confusion* Dan. 9.

*offace*. Thus the woman of Canaan adores Christ by calling him *Lord*, and by acknowledging her selfe to be *but a dogge*.

Feare is a subiection to all the threatnings and commandements of God. In feare, which is the worshippe of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of God, Deut. 4. 10. *I will cause them to heare my words, that they may learne to feare me*. The second is, knowledge of his threatnings & iudgements. *The righteous (saith Dauid) shall see this*: that is, the destruction of Doeg, *and feare*. The third is the knoweledge and consideration of the presence of God. Cornelius is said to be a man fearing God: and the holy Ghost hath noted the ground of his feare in his owne words: *We are here (saith he) in the presence of God, to heare all things which God hath commanded thee*. The propertie of true feare is: to make vs in our heartes to stand in awe of God, and to feare, hate, and eschewe the offence of God. Prou. 8. 13. *The feare of God is to hate euill, pride, arrogancie, and the euill way*. Exod. 20. 20. *His feare must be before you that ye sin not*. If it be demaunded, why we are to feare the offence of God: I answer, it is first of all to be feared for it selfe, because it is the offence of God; though there should no punishment insue: considering it is the greatest euill that can befall the creature to offend the creator. And in the second place

Psal 52. 8.

Act. 10. 33.

it is feared for punishment. And that feare in which nothing is feared but punishment, is no worship of God.

Thus we see what true subiection to God is: nowe we are to be exhorted euermore to yeeld this subiection vnto him. For in it is Gods commandement so to doe. *Take my yoke vpon you, learne of me that I am meeke and lowly, and ye shall finde rest to your soules.* Nowe this yoke is subiection to God in his precepts, and in his corrections. Secondly subiection is a thing of great excellencie. That we are subiect to God, it is not for his benefit but ours. To be in this subiection is to be in perfect libertie, and to haue the kingdome of God within vs. Thirdly, subiection is a matter of absolute necessitie. The deuils and damned spirits will they, nill they, muste yeeld a subiection, & there is no way to auoid it. Let vs therefore willingly subiect our selues to God. Fourthly, to denie subiection or to grudge thereat, is the propertie of a wicked man. *Who is the Almightie*, saith the wicked, *that we should serue or be subiect to him?* Lastly the punishment of the, that will not be subiect, muste be considered. *Those mine enemies*, saith the sonne of God, *that will not that I should reigne ouer them, bring the hither, & slay them before me.* And contrariwise subiection brings rest to our soules.

Math.11.

Iob.21.15.

The second part of the principall worship of God, is to *cleaue* vnto him: and that is to be knitte vnto him in heart without purpose of

any seperation. Of this we haue commaundement. *Serue the Lord thy God, and cleaue vnto him.* Likewise a promise: *Draw neere vnto God, and he will draw neere vnto you.* Againe: *If the Lord is with you, while ye be with him; if ye seeke him, he will be found of you; if ye forsake him, he will forsake you.*

Deut. 10.20.

Iam. 4.8.

2. Chr. 15.2.

Furthermore we cleaue vnto God by two vertues, Loue and Confidence. In Loue I consider two things, the foundation and the properties. The foundation is the knowledge of the loue and mercies of God towards vs, 1. Iohn. 4.19. *We loue him because he loued vs first.* Psal. 116.1. *I loue the Lord because he hath heard my prayer.* And Psal. 31.24. *Loue the Lord all ye Saints, because he saueth them that be faithfull.*

The properties of loue are two. The first is to maintaine an heauenly fellowship and conjunction with God and Christ. For the nature of loue is to vnite it selfe as much as may be, to the thing loued. Againe in the want of this fellowshippe Loue makes vs desire and seeke it according to Gods will aboue all things in the worlde. The spouse of Christ, that is the church, or euery Christian soule saith of Christ, *I greatly desire to sit vnder his shadow: & I am sicke of loue:* that is, I faint, because I want that fellowship with Christ my head which I desire. I adde this clause, *according to his will*, for two causes. The first, because true loue seekes fellowshippe with God onely in such

Cant. 2.3.5.

meanes

vnto

2. Cor. 10. 12.

Gal. 5. 14.

Ioh. 14. 21.

Ioh. 5. 3.

Mich. 6. 8.

2. Chr. 32. 12.

2.Chr.20.12.

Micha.6.8.

2.Chr.p.12.

the first is the glorifying and exalting of God; when we doe wholly giue and ascribe vnto God, whatsoeuer we are, haue, or can doe that is truely good. The second is *Penitent* of our spirits, which sheweth it selfe in three actions. The first is *Humiliation* (as some call it) and that is, when we in our hearts acknowledge, that we are nothing in our selues, and of our selues, and that we doe nothing that is truely good: nay that we are most vile and wretched sinners, deseruing nothing but euerlasting perdition. The second is *despaire*: not the despaire of the damned, but a good despaire, when we are vtterly out of all hope of saluatiō in respect of our own strength, vertues, works, or any thing that we can possibly doe. The third action is, vpon the sense of our spirituall pouertie, to goe out of our selues as beggars out of their houses, and to flie to the throne of grace, and to plead nothing but mercie: yea meere mercie in all times both in life and death.

Thus we see what humilitie is, and how we are to humble our selues before God. Now I would perswade all men that desire truely to serue God, to take out the lesson which our Sauiour Christ teacheth, *Learne to be meeke & humble*, and *learne it of me*. And there be many weighty reasons to moue vs to condescend to this counsell. First humilitie is the way to obtaine heauenly wisdome. Psal. 25. 9. *He teacheth the humble his waies*. Secondly, it maketh a Math. 11. 25.

blessed and happie alteration of our liues whe it takes place in the heart? For vn restraines hatreds, grieues, and foule cares, that commonly arise in the minds of all men, because others haue better gifts and callings then they haue? When Iosua was grieued that Eldad and Medad prophesied in the campe, humilitie made Moses to say, *Enuiest thou for my cause? yea, would God that all Gods people were prophets*: It was no griefe but a ioy to Iohn Baptist, that *Christ increased and he decreased*. Againe, humilitie makes vs not to scorne and condemne others, but to thinke better of others then of our selues: not to fret and chafe, but to be content, that others haue better gifts then we, or better places or callings to giue honour cheerfully vnto all to whom honour degree or estate of honour belongs: to be content with our owne gifts, be they more, be they lesse: and to be content with our owne estate and condition, and to range our selues within the compasse of our own callings, & not to seeke to be exalted: and to be content to be despised, when we find our selues despised, because we know our selues worthie of this & contempt. Thirdly humilitie is such a grace as makes vs of condition in which we obtaine the grace of God and haue fellowship with him. Luke 1. *He filleth the hungry with good things*. 1. Pet. 5. *He resisteth the proud and giueth grace to the humble*. Esay 57. *I dwell with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to reuiue the heart of the contrite*. Fourthly humilitie

Numb. 11. 29.

Ioh. 3. 30.

that that are of a contrite heart. Againe, 66.2. *To him will I looke that is poore and of a contrite spirit, and trembleth at my words.* Lastly, humilitie is the way to eternall life. Christ humbled himselfe: and therefore was he exalted of his father. They that would enter into the kingdome of heauen, must be conuerted, and become as little children in respect of humilitie. Wherefore let vs giue our selues now and euermore to serue our God in humbling our spirits before his maiestie. This is the right seruing of God: he respects not the seruice of the multitude, which stands onely in the performance of certaine ceremonies, and is nothing but lip-labour.

Isa.57.15. Phil.2.8. Math.18.3. Psal.51.17.

In Patience we must consider first of all the ground: and that is faith and hope. By faith, I vnderstand that perswasion, whereby we are assured that God is iust in his corrections: wise, imposing them for good ends: and mercifull, not dealing with vs according to our deserts. S. Paul saith, *that afflictions bring forth patience*, not properly of themselues, but because they are ioyned with the sense & apprehension of the *loue of God shed abroad in their hearts*, who are afflicted. Saint Iames saith, *the triall of your faith bringeth forth patience*; that is, faith exercised by afflictions, and proued to be true faith, causeth patience. Hope likewise is the ground of patience: because, when it is begotten by faith, it is continued and preserued by hope: which makes vs not bur-

Iob.1.10.11.12. Rom.5.3.5. Iam.1.3

affli-

afflictions to looke for some ease, or ende, or for euerlasting life. And therefore patience is
1.Thes.1.3. called the *patience of hope*. The propertie of patience is to moone vs quietly and willingly to yeelde subiection to the hand of God in all our afflictions to the very death, and to moderate our affections by the consideration of the
Psal.4.4.&37.7. will and pleasure of God. Dauid saith, *Examine your selues vpon your bedde and be still*: againe, *be silent to Iehoua*. Now this is the silence of the heart, whereby without grudging, repining, or rebelling, men subiect their wills, and resigne themselues to the will of God in their aduersities, and are well content therewith. When Gods hand was heauie on Iob, he worshipped God, and gaue thanks, saying, *The*
Iob 1.20.21. *Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord*: auouching also, that we must be content to receiue euill things of the Lord as well as good things. Christ our
Matth.26.39. Sauiour was the myrrour of all patience: who in his agonie said, *Father let this cup passe from me, yet not my will but thy will be done*: againe he saith, he could pray to his father and he would giue him twelue legions of angels to deliuer him, but he would not, because his fathers will must be fulfilled. And this is right patience, the deuill and his angels yeeld subiection to God in their punishments, not freely vpon a consideration of the will of God, but by constraint, because they can no otherwise choose. The child of God in his afflictions yeelds himself

to

ch the pleasure of God, and will not seeke to be free from them, when he knows it to be the will of God that he must indure them. As Paul saith, *I haue learned in whatsoeuer state I am therewith to be content.* Phil. 4. 11. And this practise of patience is the true fruite of Gods loue, and therefore is the promise made, that if we quietly submit our selues to afflictions, *God offereth himself as a father vnto his children.* Eph. 1. 4.

In the Prayer of the heart, distinguished from vocall prayer, I consider two things. The first is the rule thereof, and that is the will of God: according to which we must aske whatsoeuer we aske. And therefore for euery petition we direct vnto God, we must haue either commandement or promise, or both. Secondly, prayer consisteth in two double action of the heart. The first is, from touched and feeling hearts to present vnto God the holy desires and the godly sorrowes thereof. For these are before God liuely and real requests. Dauid saith, *The Lord heareth the desires of the poore.* Psal. 10. 17. And Paul, *the spirit maketh requests for vs with grones that cannot be vttered.* Rom. 8. 26. By holy desires, I vnderstand the desire that we may glorifie the name of God, the desire that his kingdome may be enlarged, in vs and others, the desire of obedience to his will, the desire that we may depend on his prouidence for the things of this life, the desire of the right and full pardon of our sinnes, and the desire of strengthning the presence of God in temptations. By godly sorrow, I meane griefe

griefe conceiued for want of the benefits and
blessings of God before named. The second re-
flexion of the heart in prayer, is by faith to depend
on God, and to put our trust in him for the ac-
complishing of our honest desires. For we
must acknowledge and vnderstand by meanes
of these two actions, that in the praying vnto
that is of his fauour, prouidence, protection and
helpe.

In the Praise
In the Thanksgiuing vnto God, there are two
things. The first is a serious meditation and
serious acknowledgement of the blessings of
God both generally and especially of our new
deliuerance by Christ Iesus. The second is a
thankfulnesse to God, to dedicate and consecrate
our bodies and soules, and all we haue
to his seruice, that he may be honoured and ser-
uice of God. This thing was figured in the sa-
crifices of the old law, which were first to be
before the Altar, and so presented vnto God,
and then afterward were offered vnto him.
This dedication is made, when in the inten-
on of our mindes, and purpose of our hearts,
and in our affections, we giue vp and consecrate
selues a part to the seruice of God, and this
was first done in our baptisme, and is continu-
ally renewed in the Lords supper.

Thus haue I shewed the kinds of the inward
and principall worship of God. Now we are
to be admonished to perform vnto God the
worship of faith, feare, loue,
confidence, humilitie, patience, thankfulnesse

a 1.Sam.1.15.
b Psal.77.2.
c and 32.6,7.
Rom.12.1.

of heart. For this cause we must labour to be renewed in the spirit of our minds. It is neither circumcision nor vncircumcision, as Paul saith: it is neither baptisme nor the Lords supper: it is neither preaching nor hearing that auaileth, nor the profession of the Gospel, but the new creation in a pure heart, good conscience, and faith vnfained, that is, the spirituall seruice of God. 1. Tim 1.5.

Thus much of the principall worship of God. The lesse principall is the outward worship of God, standing in sundrie exercises of godlinesse. Of outward worship two things must generally be considered. The first: though it be the lesse principall, yet is it altogether necessarie. We are commanded to loue God with all our strength: and therefore loue must not onely be conceiued in mind, but also testified in the actions of the bodie. God created as well the bodie as the soule: Christ redeemed both bodie and soule: therfore saith Paul, *glorifie God in your bodie and in your spirit.* Christ is an head to the whole man, as well in respect of bodie as soule. For this cause not onely soule but also bodie, must stand in subiection to Christ. Paul saith, with the heart *we beleeue to righteousnes, and with the mouth we make confession to saluation.* 1. Cor. 6. 20.

The worship of the bodie is called *Adoration*, which stands in the bowing of the knee, the bending or prostrating of the bodie, the lifting vp of hands or eyes. Here it may be demaunded, whether it may be giuen to any

other thing then God, and how farre forth. I answer thus: The gesture of adoration, is properly a signification of reuerence and subiection. And therefore adoration may be yeelded to them to whome reuerence, humiliation, obedience, or subiection is due. Now Gods pleasure is, that men shall be subiect first of all to himselfe, and secondly to some of his creatures: but in a diuers kind of subiection. The subiection which is due to God, is absolute and for himselfe, first in regard he is a soueraigne Lord of our bodies and soules, & consciences: secondly in regard of the infinite excellencie of his diuine attributes, specially that he is the author and giuer of all good things; that he heares and helps men euery where calling vpon him in the secrets of their hearts. And the adoration that is done for the acknowledgement and signification of these things, is the adoration that is proper to God, and is therefore called Diuine or religious adoration. And of it Christ saith, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* The angels refused this adoration, when it was giuen them. Daniel chose rather to be cast to the den of the Lyons, then to giue this kinde of worship to Darius, or at the least to offer occasion to men to suspect the giuing of it.

Subiection likewise is due to the creatures that are set ouer vs, or about vs by God; either by reason of greater gifts bestowed on them,

of

or by reason of the office of gouernment which they beare. And this subiection is not absolute, but in part according to Gods will and for God: that is, to signifie the reuerent regard we beare to the gifts of God, and the order which he hath set among men. And the gesture of adoration done to acknowledge and signifie these things, is called *Ciuill adoration*. And according as the degrees of dignitie, by reason of diuersitie of gifts and offices are among men, so are the degrees of honour and the signes of honour or reuerence in gesture, wherefore of the chiefe is the prostrating of the bodie. Vpon this ground it appeares to be the will of God, that man should yeeld subiection, and consequently adoration, onely to creatures that are more excellent and worthie then himselfe. Therefore it is not the will of God, that man shall be subiect to vnreasonable creatures, and giue to them either ciuill or religious adoration, much lesse to images. Secondly God will not that we adore the wicked spirits beeing his enemies, adiudged to eternall paines, but that we hold them accursed, as God himselfe doth. Thirdly good Angels, considering they excell men both in nature and gifts, were rightly honoured of the Patriarks when they appeared: but seeing they appeare not now, as they were wont heretofore, no adoration at all is to be giuen to them. Lastly ciuill or politicke adoration, or the bending of the bodie, without sinne or iniurie to God, is giuen

yeu to saye that he in office or excell in gifts, & oftentimes is due by the ordinance of God, and can not without sinne be omitted. Thus Abraham honoured the Hittites, Ioseph his brethren, Mephiboseth Dauid and Paul saith, *Honour to whome honour belongeth.* Of ciuill adoration two caueats must be remembred: one that it must not exceede the customes of the countrey, where it is performed: the other, it must be done as to a meere creature, though it be a prince. If it exceede in either of these, it inclines to religious worship. Cornelius worshipped not Peter as though he had beene a God by nature, for he knew him to be a man; but he worshipped him as one that was by extraordinarie grace exalted aboue the condition of men and angels, as though he had beene more then a man, though not so much as God himselfe; and the adoration that is done vnto him to signifie and acknowledge this condition of his, is disallowed of Peter himselfe. The worship that is done to the Pope is ciuill adoration, inclining to Religious honour: because the kissing of the foote is not giuen to any man or Prince vpon earth beside; and it is giuen to him as he is vicar of Christ, hauing power to make lawes binding conscience, and to forgiue sinnes.

Gen. 23. & 43. 2. Sam. 9.

The second point is, that the outward worship doth not please God of it selfe, but by meanes of the inward before described. Againe it is spirituall, not by it selfe, because it

stands

ſtand bodily actions; but by reaſon of their inward worſhip, whence it proceeds, and whereof it is a ſigne. Moreouer being ſeuered from inward worſhip, it is no worſhip in ſhew, not worſhip in truth. If the eye be euill, the whole bodie is darke. Chriſt bidds the Phariſeies to waſh the inſide of the cuppe and platter, and then all ſhall be cleane. To the vncleane their very minde and conſcience, and all things els are vncleane. Matth. 23. & 23.26. Tit. 1.15.

The outward worſhip of God, is either generall to all, or ſpeciall to ſome. Worſhip common to all, is either Church-ſeruice, or houſhold-ſeruice. Church-ſeruice is that which is performed publikely in the congregation of the people of God. The ground of this worſhip is, That we ſeparate not onely from Idols, but alſo ioyne our ſelues to the true Church and people of God. For the Church of God vpon earth is the kingdome of heauen in which righteouſnes, peace of conſcience, and ioy in the holy Ghoſt, with all bleſſings els, are to be found: and out of it is nothing to be found but ſhame and confuſion. Againe the Church of God vpon earth is as it were the ſuburbs of the citie of God, and the gate of heauen: and therefore entrance muſt be made into heauen in, and by the Church. Hence it is that Luke ſaith: *And the Lord added to the Church from day to day ſuch as ſhould be ſaued.* When Ieroboam erected golden calues in Dan and Bethel, Prieſts and Leuites, Act. 2.47. 1. Chron. 11.15.

and such as set their hearts to seeke the Lord, ioyned themselues with Iuda and Ierusalem. And this also must we do so oft as we liue among Idolaters and superstitious persons.

Church-seruice stands in foure things, *the doctrine of the Apostles* (as Luke calleth it,) *fellowship, breaking of bread*, and *prayer*. By *doctrine* Act. 2. 42. I vnderstand the hearing of Apostolicall doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessitie, and then the manner of hearing. The necessitie of this duie appeares by sundrie reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at mount Sina say vnto Moses, *Speake thou vnto vs, and we will heare thee: let not the Lord speake vnto vs least we die.* Exod. 20. 19. To this request of theirs, the Lord yeelds first his approbation, *They haue spoken well:* and then his promise; *I will raise them vp a Prophet from* Deut. 18. 17. *among their brethren like vnto thee, and I will* v. 18. *put my words in his mouth, and he shall speake vnto them all that I shall command him.* Indeede Act. 3. 22. these words are spoken directly and principally of Christ: yet other Prophets and teachers must together with him be vnderstood: because so much was the request of the Iewes. And if it be not so, I see not the reason of adding the words following, *The Prophet which* v. 19. *shall presume to speake a word in my name, which I haue not commanded, or to speake in the name of*

other

*whatsoeuer shall bid you.* Because these things are not
incident to Christ. That then (as before) the
hearing and preaching of the word by men,
was ordained and founded by God himselfe
in Mount Sinai. This ordinance Christ re-
moued, when he said, *The Scribes and Pharisees* Matth. 23. 2.
*sit in Moses chaire, Heare them.* And that this
ordinance must so continue to the ende of the
world, the prophet Isai teacheth: *In the last*
*daies the mountaine of the house of the Lord shall*
*be prepared in the toppe of the mountaines* ——:
*and many people shall goe and say, Come let us* Isai 2. 3.
*goe up to the mountaine of the Lord, to the house*
*of the God of Iacob, and he will teach us his waies,*
*and we will walke in his pathes.* Secondly, the
preaching and hearing of the word of God
is a common and vsuall meanes of God to be-
gunne and to confirme faith and all graces of
God that depend on faith, and consequently
to worke our saluation. Rom. 1. 16. *The Ge-*
*spell is the power of God to saluation vnto all that*
*beleeue.* v. 18. *from faith to faith.* And chap.
10. v. 14. *How shall they call on him in whome*
*they haue not beleeued? and how shall they beleeue*
*in him of whome they haue not heard? and how shall*
*they heare without a preacher?* 1. Cor. 1. 21. *It*
*hath pleased God by the foolishnes of preaching to*
*saue them that beleeue.* That we may be saued,
we must haue a speciall faith: speciall faith re-
quires a speciall word: and the written word
being otherwise generall, is made speciall by
application: and this application is effectual-

by reading but the chiefe of the words in which they are called sheepe, specially for the obedience of their hearers the commandements and the promises of God to serve that in the name of God. By this appeares of what weight and moment this ordinance of God is. Thirdly, vnlesse a man be borne a new by the holy Ghost, he cannot enter into the kingdome of heaven: and the hearing of the word preached is the meanes of this new birth. 1. Cor. 4. 15. *In Christ Iesus I haue begotten you through the Gospel.* Gal. 4. 19. *My little children of whome I trauell in birth againe vntill Christ be formed in you.* And hereupon the word of God is called the *immortall seede.* The hearing therefore of the word is not (as many thinke) a matter of indifferency. Fourthly, the hearing of the word is a note of seruice and subiection to God. Ioh. 8. 47. *He that is of God heareth Gods word.* And 10. 27. *My sheepe heare my voyce and follow me.* Fifthly, the want of the preaching and hearing of the word, is one of the great curses of God vpon earth. Salomon saith, *Where vision faileth, the people are made naked.* The greatest famine of all saith the prophet Amos, is the famine of hearing the word of God. Ose saith, *The daies of visitation are come, the daies of recompence are come: Israel shall know it.* But why? marke what followes: *the Prophet is a foole: the man of the spirit is madde for the multitude of their iniquities.* Sixthly, the preaching of the

Amos 8. 11.

word

word is a meanes to beate downe the kingdome of the deuill, and it is the key of the kingdome of heauen. When the Disciples returned from preaching in Iudea, Christ said, that he saw Satan fall downe from heauen like lightning. And promising to Peter authority to dispense the word, he saith, I will giue vnto thee the keyes of the kingdome of heauen. Lastly, in the old and ancient practise of the people of God to frequent and heare sermons, when the Shunamite refused to go to her husband vpon a new moone, or Sabboth day? it might be, because no sacrifice was to be offered. Hence it appeares to be the ancient practise, to resort to the Prophets vpon Sabboth and other daies. And the prophet Isa. foretels what shall be the practise of men in the new Testament, who shall say, Come let vs go vp to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his pathes.

Luke 10.18.

Matth. 16.19.

2. King. 4.23.

Isa. 2.

To put the matter out of question, I will answer the principal obiections that are made against this ordinance of God: and they are made either by the Heretickes called Enthusiasts, or by the common multitude. The Enthusiastes alledge on this manner. First (say they) No creature can worke faith, and regenerate vs: the word preached is but a creature: for it is no more but sound consisting of letters and syllables: and the vertue of it and the power to worke in vs to obey the will of God, and saue vs, must be from God. Secondly, the word preached and the right

vse of grace be distinguished. And the right
vse of it is, when we understand it, meditate
thereon, and endeavour to believe and to obey it.
Now the word preached is of force, not simp-
ly because it is preached and uttered, and the
sound thereof comes to our eares; but because
when it is preached, we heare it by the bles-
sing of God, with docible, attentive, and tra-
ctable hearts. And the word when it is right-
ly vsed, is no principall cause of faith and re-
generation, but only an instrument. And it
is not an instrument, because it hath vertue in
it self to work faith and to regenerate, as a na-
turall agent hath (for then it
should be a naturall instrument) but it is an in-
strument in this respect, because when we
heare and meditate on the word, God worketh
grace by his spirit in our soules: that is, which the
word signifieth and testifieth, and to make vs
not only to heare with our bodily eares, but
also with the eares of our hearts by yeelding
obedience. The Lord saith, *Ioh. 5. 39. 40.*
*open thy mouth wide, and I will fill it.* But by
*open thy mouth, I will not deafen mine eares to thy words.* Now by
reason of this opposition betweene the word
and the Spirit, in that the word by the senses
commeth to the minde: that which the Spirit
worketh in the hearers by the preaching of the word
is called an instrument of grace, and so
otherwise. Secondly it is obiected, that the
preaching of the word serues for the conuer-
sion of the elect: and that God must know

who

who be elect? whereupon they say that all exhortations to repentance are in vaine. I answer two things: the first, that the minister of the word in preaching is in the iudgement of charitie to presume that all his hearers be elect, leaving all secret iudgements to God. Thus Paul in his Epistles calls the Ephesians, Philippians, Thessalonians, &c. elect. The second is, that the word preached serues indeede principally for the calling and consolation of the Elect, but not onely. For it serues also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet Isai. *Go and say to this people, ye shall heare indeede, but ye shall not vnderstand: make the heart of this people fatte, make their eares heauie, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be healed of them.* And we may not maruaile at this, that the word should be the matter of the conuersion of some, and an occasion of hardening others. For they which are hardened deserue to be hardened: and God will haue mercie on whome he will haue mercie. Thirdly it is obiected, that they which are ordained to saluation, shal be saued, whether they heare the word preached or no: and consequently that there is no such neede of hearing. I answer, it is false which is saide. They which are ordained to life euerlasting cannot but heare the word. They which are ordai-

Eph. 1. 4.
1. Thess. 1. 4.

Isa. 6. 10.

ordained to the ende, so likewise ordained to
the meanes which tende to that ende. Whome
Rom 8.30. God hath predestinate, them he hath called.
Act. 13.48. And as many as be ordained to eternall life
shall beleeue in Christ. In the counsel of God,
the ordination of the meanes is as certen as the
ordination of the end. The fourth obiection is
this. The hearing of the word is vnprofitable
without the spirit of God, which is not giuen
to all: therefore we must waite till we receiue
the spirit, and then afterward heare. By the like
reason we might cease, greeue, drinke, apparell,
and all meanes that serue to preserue life.
For without the blessing of God, they are all
vnprofitable: and therefore according to this
wicked counsell, we should first of all waite till
we feele the blessing of God in our bodies:
and then afterward should we vse the meanes.
And this were to commit murder. For we
must vse the meanes first, & then in the means
shall we finde the blessing of God. Lastly, it is
obiected, that the ministers of the new Testa-
ment, are not ministers of the lawe, that is, (as
2. Cor. 4. they say) of the written and dumbe word. I an-
swer, that by the letter we must vnderstand the
bare law without the gospel: and it is so called
because it was written by the finger of God in
tables of stone.

Obiections of the common people are ma-
ny. First, say some, if Christ himself would
preach, or an angel from heauen, we would
heare, but seeing men like to our selues speake

vnto vs, we are not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his name or stead, and that their doctrine should be accepted, as if the Lord himself spake, Luke 10.16. *He that heareth you, heareth me: he that despiseth you, despiseth me.* 2 Cor. 5.20. *We are ambassadours for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.* Paul commendes the Thessalonians, 1. Thess. 2. that they receiued his doctrine, not as the word of man, but *as the word of God*: and he addes, *that it was so indeed.* Againe it is the will of God that the treasure of his word, should be deliuered to vs in earthen vessels, 2. Cor. 4. 7. that all glorie might be giuen to him. Lastly, it was the mind of some in Corinth, that they would heare none but Christ: and for this Paul condemnes them. Secondly, there be others that say, that they can reade the bible in their houses: and that there be the most perfect sermons of Christ & the Apostles: and hereupon they say, that they can as wel serue God at home, as they which heare all the sermons in the world. To this I answere, first, that the sermons of Christ though they be most perfect in themselues, yet are they not so profitable vnto vs, vnles they be explaned and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is vnfit for nourishment, vnles it be quartered and shiued out vnto vs. Secondly, the publike preaching of the word is a gift

of the publike seruice of God: as Paul testifi-
Rom.1.9. eth saying, *Whome I serue in the spirit in the go-*
*spell of the sonne.* Therefore men may not at
their pleasure lie lolling at home, but they must
ioyne themselues to the congregation & serue
God in the gospell of the sonne. Thirdly there
be others that say, or at the least thinke, that
they haue knowledge enough, and therefore
need not heare so frequent sermons. But such
1 Cor.13.12. Eph.4.13. must vnderstand, that they know but in parts
that the ministerie of the word serues to build
vs vp till we become perfect men in Christ: &
that is not till after this life: that the preaching
2.2.10.2. of the word serues to teach not onely knowle-
ledge, but also practise of our knowledge: and
in this latter respect all men must be hearers.
Fourthly some alledge, that sermons be some
time erroneous, and consequently occasions of
errours: and that there is no such thing, that
comes by reading: therefore, they say, they will
content themselues with reading. To this Paul
1.Thes.5.20. answers, *Despise not prophesie.* And whereas
some might obiect, that prophets teach fal-
shoods oftentimes, he addes further in way of
vers.21. answer, *Prooue all things, hold that which is good.*
Againe, if by reason of the defects of teachers,
preaching should be abolished, then Reading
both publikely & priuatly, though it be an or-
dinance of god, should much more be aboli-
shed. For in reading there is sometimes mis-reading,
sometimes no vnderstanding, sometimes
misunderstanding, sometimes misapplying of

the

the word read: and all these defects are helped by preaching. Fifthly, some say, that if they should frequent sermons, they should be accounted precise, and be mocked for their labour. But we must knowe, that whosoeuer is ashamed of Christ, and of his word, the heauenly father will be ashamed of him in the day of iudgement. It was Nicodemus fault, not that he came to Christ, but that he came to him by night, being ashamed openly to professe himselfe to be a disciple. Againe others say, that there is no good that comes by sermons, because they say, there is none worse then they that are common hearers of sermons. I answer, this badnesse is not the fault either of preaching or hearing, it is onely the fault of the persons that heare. There are none worse then such as be common frequenters of tauernes: and yet the buying, selling, and drinking of wine is not vnlawfull. Such as were hearers of the sermons of our Sauiour Christ, were of foure sorts: three of them bad, and one onely good. Lastly, some say they will prouide for their bodies, and leaue their soules to God. But the commandement of Christ is, *Seeke first of all the kingdome of God and his righteousnesse.* By this which hath beene said, it appeares, that we are all bound in conscience to frequent sermons so oft as liberty, abilitie, and opportunitie serues: and that they greatly offend God, that seldome or neuer frequent the congregation, but giue themselues liberty for hearing to doe

as

as they list: and such ought to be reformed by the authoritie of the magistrate.

Thus much of the necessitie of hearing: now followes the manner of hearing. In the right hearing of the worde, two things are required. The first, that we yeeld our selues in subiection to the word we heare: the second, that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we do to God, must be done with reuerence, and respect to his word. Subiection to God must be yeelded in yeelding subiection to his word: and our cleauing vnto God must be by fixing our hearts vpon his word. Subiection to the word is prescribed, when Paul saith, *Let the word of God dwell in you plentifully.* Nowe it dwels in vs, when we keepe it in memorie, and withall giue vnto it a soueraignitie and superioritie ouer vs, suffering our selues to be ruled by it. Subiection is yeelded by faith, feare, humilitie.

Col.3.16.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promise, commaundement, or threat. For this Paul commends the Thessalonians, that they receiued the worde *with much assurance.* Without this faith, the word is but a dead letter. When the old Hebrews heard the word it was not profitable vnto them, *because it was not mixed with faith.*

1.Thess.1.5.

Heb.4.2.

Feare likewise in respect of the word which we heare, is required. It is the right feare of

God,

God, to feare God in his word, and to auoide the breach of it. The prophet Isai. saith, that the Lord hath respect to them that are of a contrite heart, *and trembleth at his word.* Isa.66.2.

Humilitie in hearing is necessarie, that we may humble our selues before God, by meanes of the word we heare. In this regard S. Iames bids vs receiue the worde of God with meekenesse. When Iosias heard the Lawe read, his heart melted within him, & he humbled himselfe. The Iewes at the sermon of Peter, cried out, beeing pricked in their hearts, *Men and brethren what shall we doe to be saued.* Iam 1. 2.King.22.19. Act.2.37.

To come to the second point. Our hearts are fixed on the word of God, two waies. First when we make it our treasure by louing it aboue all things, and by placing our principall delight in it. Consider the example of Dauid: *The Law of thy mouth* (saith he) *is better vnto me then thousands of gold and siluer:* and, *Oh how doe I loue thy lawe, it is my meditation continually.* Psal.119.72.97.

And he that will be a good hearer, and make any proceeding in the schoole of Christ, must in the true affection of his heart preferre the lawe of God aboue all earthly things whatsoeuer.

Againe, we fixe our hearts vpon the word, when we make it our stay and foundation, to build our selues vpon it. Thus Iude bids vs *build* Iud 20.
*our selues on our most holy faith*, that is, vpon the word of God beleeued. The world, in which we liue, is like a troubled sea: in it we find no

stay

stay or footing for our soules: therefore we must lift vp our hands to the word of God & make it our stay or foundation. It is a foundation two waies: First, of our actions. Thus Dauid said, that the statutes of God are the men of his counsell. When Rebecca felt two twins to striue in her wombe, shee went straight to aske the Lord, that is, the prophet of the Lord. And the like must we doe for all our actions. Furthermore, the word and doctrine of saluation is the foundation of our comfort both in life and death. *Remember* (saith Dauid) *the promise made to thy seruant, wherein thou hast caused me to trust: it is my comfort in my trouble. For thy promise hath quickened me.* Paul saith, that the hope we conceiue, is by patience and the comfort of scriptures. God hath made promise of his presence, fauour, aide, and protection in life and death, to them that trust him in his word: in this must we establish our hearts in all our sorrowes and troubles, and against the feares of death and damnation.

Thus much of the first part of the publike worship of God in the hearing and frequenting of sermons: the second followes, namely, Fellowship.

Fellowship is a work of mercie, standing in the releife of them that be in need. And it is an excellent part of the worshippe of God: as the Apostle testifieth. *To doe good and to distribute forget not: for with such sacrifices God is well pleased.* The almes of Cornelius did ascend vp in the

the presence of God in heaven, as necessarie.

For the better vnderstanding of this fellowshippe, I will consider fiue things. Who must releiue: howe releife must be giuen: and howe many waies: in what order: and with what minde?

For the first, the scripture makes two kinde of men; one that haue possessions, and are giuers; the other, such as be in neede, and are receiuers. And there is no third sort mentioned in the word. For all must either be giuers or receiuers. The man that gets his liuing with the labour of his hand, *must labour for this end, that he may haue to giue to him that needeth.* Eph.4.28. The poore widowe cast *her mite into the treasurie.* Luk.21.3. Ioh.13.29. Christ was poore, and yet he gaue almes. Such as could not bring vessels of gold to the building of the Tabernacles, yet if they brought goates haire and rammes skinnes, it was accepted. And they which are of any abilitie at all, be it neuer so small, should giue something: be it neuer so little, in regard that releife is the honouring and worshipping of God.

For the second, How much? I answer two things. First that euery particular man must giue according to his abilitie, and *if needes require, beyond his abilitie.* Paul commendeth the Macedonians for their liberalitie. For (saith he) *to their power (I beare record) yea beyond their power they were willing.* And where he saith beyond their abilitie, he sets downe a correctiue afterward: *Neither is it that other men* 2.Cor.8.3. vers.13.

*should be eased and you grieued.* The second point is, that euery Body of church yeeld a sufficiencie of releefe to their owne poore, and that from themselues if it be possible without, by helpe from others. And this Paul teacheth, when he requires *that Churches should charged to the end that there may be sufficient for the that are widowes indeede.* And that there alwaies be a sufficiencie, three caueats must be obserued. The first, that they which can labour, must be forced to labour, and if they will not they must not be releeued. This is the order that God hath set downe. Abilitie to labour in his kind is as good as land and reuenewes; and therefore the neglect of labour is as much to the hurt of Church and common wealth, as the contempt of gold, siluer, land. Againe the Lord requires that men labour for this ende, that they *may eate their owne bread, and that* (as much as possibly may be) *nothing be wanting vnto them.* The second is, that vaine and superfluous expenses in feasting, costly apparell, and gaming be cut off. For by these things men disable themselues to doe the good they ought to doe. The third is, that in extreame necessitie, when there is no other way of releefe, men must sell their goodes that the poore may be releeued. Thus must the commandement of Christ be vnderstood, *Sell that which you haue and giue almes.* And the Psalme, *Hee hath dispersed, and giuen to the poore.* And in this case did they of themselues sell

1. Tim. 5. 16.

2. Thess. 3. 10.

2. Thess. 4. 12.

Luk. 12. 33.

Psal. 112. 9.

Act. 2. 45.

sell their possessions and giue to euery man, according as they had neede.

Touching the third point, there be diuers waies of releeuing. The first is, the giuing and bestowing of any part of our owne goods: & this is commonly called *Almes*: and it is to be giuen for the releefe of such as want both possessions and abilitie to helpe themselues by labour. The second is, *Free-lending* of goods or money to such as can liue of themselues in part, if they be thus helped. This dutie hath the Lord straightly commanded in respect of the poore, that they borrowe freely, and borrowe sufficient. But alas, this worke of mercie is little or nothing regarded. If there be hope of any thing to be lent, the rich presently seaze vpon it with their interest, so as there is no place for the request of the poore. The third way of releefe is to forgiue dues and debts to them that are fallen to decay without their owne default; Read and consider the practise of Nehemias. 5. v. 9.

Deut. 15. 7. & 8. Luk. 6. 35.

The fourth point is, what order is to be vsed in releeuing. The answer is, that the poore may not be suffered to gather their almes from doore to doore by begging. For this is a proclamation to the world of mens hardnes of heart and want of charitie, when releefe is not to be had but by crying and calling. Againe in the almes that is obtained by begging no proportion is obserued: for the bold & instant beggar gets all, and the rest haue nothing: Lastly,

by, to suffer wandring and begging for releefe, is to set vp a schoole of idlenesse. For when it is knowne that the poore may be suffered to begge, all thought of taking paines for a liuing by many is laid aside, and begging is made an occupation, and beggars shall haue their Apprentises as men of Trade; as it hath bin heretofore. What then is the right order of dispensing releefe? I answer, that conuenient releefe must be collected, and accordingly deuided to the poore, by fit and able men. Among the Iewes tithes and offerings for the poore were brought into storehouses, and into the treasury of the temple: that they might afterward be deuided according to euery mans neede. Possessions sold to releeue the poore in the primitiue Church, were laid downe at the Apostles feete. And the Apostles moued by the spirit of God set downe this order, that wise and godly men must be chosen to gather and dispose the releefe of the poore. By Gods prouidence like order is established in this our Church and land: and because it is the ordinance of God, all men must seeke to further it: and they that shall neglect their duty herein wittingly and willingly, are not in this point friendes of God and their countrie.

Deut. 14.24. Nehem. 10.38. Luk. 8.3.

The last point is, with what minde must we giue releefe? I answer: first, with a thankfull minde to God. For we must consider that God hath giuen Christ to vs: and herevpon in way of thankfulnesse we must giue our selues, our be-

bodies, soules, goods, and all we haue to God, to set his honour and glorie: And hauing thus dedicated and giuen our selues to God, then shall we be able to giue part of our goods in way of releefe to the poore. Paul commended the Macedonians for their rich liberalitie. But what was the ground of it? They gaue their owne selues (saith he) *first to the Lord, and vnto vs by the will of God.* After the comming home of Hymns, *the merchandise and the gaine thereof is sanctified to the Lord.* And what of this? Marke what the prophet addeth: *Her merchandise shall not be laid vp nor kept in store, but it shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.* Secondly releefe must be giuen in loue, because the poore be our selues. *If I giue all my goods to the poore, and haue not loue, it auaileth me nothing,* saith S. Paul. Thirdly in releefe there must be pitie and compassion. The prophet Esay saith, *We must powre out our hearts to the hungrie.* And we are commanded to remember them that be in bondes, as though we were bound with them; and them that be in affliction, as if we were afflicted with the. Fourthly, releefe must be giuen in simplicitie. Rom. 12. *He that distributeth, to simplicitie.* Now we simplicitie is when in all our actions we aime neither at priuate nor priuie praise, but only intende to please and obey God. For this purpose saith Christ, Matth. 6. that when we giue our almes, *The left hand must not know what the right hand doth:* Be-

charitie may not seeke to please our selues and
men by our almes, but simply to approue our
hearts to God. Fifthly cheerefulnesse is requi-
red. The Lord loueth a cheerefull giuer. Paul
bids such men that *they be ready to distribute &*
2. Tim. 6. 18. *communicate.* To this purpose Salomon saith,
Prou. 3. 28. *Say not to thy neighbour, goe and come again to*
*morrow and I will giue it thee, if thou hast it*
*now.* And Iob saith, That he neuer restrained
Iob. 31. 16. the desire of the poore, nor made the eyes of the
widow to faile. The first thing required is
Deut. 15. 11. bountifulnesse, which the Lord commandeth
by bidding vs to open our hands to the poore,
and promising plentifull reward. He that *soweth*
*sparingly in blessings, that is, plentifully, shall reape*
2. Cor. 9. 6. *plentifully.* The fourth is iustice, whereby we
giue releefe of our owne. Mercie will not stand
with iniustice: and the Lord bids vs deale our
Isai. 58. 7. *owne bread to the poore.* The last thing is, that
releefe must be giuen not in hypocrisie but in
truth, 1. Ioh. 3. 18. *Let vs not loue in word, neither*
*in tongue only, but in deed and truth.* Saint
Iam. 2. 16. Iames noted it as a vaine thing to say to the
hungrie and naked, warme your selues and fill
your bellies; when as things needfull are not
giuen them.

Thus much of releefe: nowe we are to be
exhorted to practise this dutie before said, and
that in the manner before prescribed. Induce-
ments hereto are many. First it is the comman-
dement of God to giue releefe: and for the
better inforcing hereof, he hath added his

promise; *Blessed are the mercifull for they shall obtaine mercie*: and his threat; *There shall be iudgement mercilesse to him that sheweth no mercy.* Mat. 5.7. Iam. 2.13.

Hereupon the sentence of condemnation shall proceede according to the neglect of workes of mercie: *I was naked and ye cloathed me not: I was hungrie and ye fedde me not: & ye go ye cursed into hell fire prepared for the deuill and his angels.* The second inducement to giue releefe is from the excellencie of the worke, and that in fiue respects. First of all, Releefe is the best kind of thrift or husbandrie that is: *He that soweth plentifully shall reape plentifully*, saith the Lord. Where the poore are compared to ground readie dressed and tilled to our hands, without any cost or labour on our parte: and our releefe is seede cast vpon this grounde; and for our paines in sowing of it, we are promised by God to reape the whole croppe our selues. Secondly giuing of almes is not giuing but lending, and that to the Lord, who in his good time will returne the gift with increase. Thirdly releefe is the best exchange that can be: for therby we chage an earthly treasure into heauenly, as our Sauiour Christ saith, *Giue almes ..... & lay vp treasure in heauen.* Fourthly releefe is a signe of gods mercie to vs ward. Salomon saith, *By mercy and truth sinnes are purged*: that is, within our cōsciences, we know the to be forgiuen. And in this sense Paul bids rich men, *lay vp a good foundation against the time to come*, not because our saluation is foun- 2. Cor. 9. 2. Pet. 1.11. Prou. 19.17. Luk. 12.33. Prou. 16.6. 1. Tim. 6.19.

deth in the workes of mercie: but because by them we are to make our salvation sure & certaine vnto vs. Christ bids vs make friendes of the mammon of iniquitie, that they may receiue vs into the euerlasting Tabernacles: and this they doe, when they pray for men that are mercifull, and giue testimonie of them, that they are such as are to enter into the kingdom of heauen. The mercie and bowels of compassion that is in vs, is as it were a print and stampe of the mercie of God set in our hearts: and therefore by the little sparke of mercie in vs, we know the fulnesse of his mercie. Sixtly by giuing releefe, we exercise to a right vse of our goods: *Giue alms*, saith Christ, *and all things shall be cleane vnto you*: that is, whereas you are giuen to extortion & oppression, repent hereof and testifie your repentance by almes deedes, then shall this sinne of extortion be repressed, wherewith your liues are defiled, and by it shall likewise haue the pure vse of your goods, which nowe you want. The physitian sometime speakes in like manner: Your disease comes of fulnesse, abstaine or fast, & you shall be well. Lastly, releefe sometimes is a meanes of satisfaction to men. For restitution is a necessarie worke of repentance. And when it is vncertain to whom restitution is due, by almes we seeke to make a supply thereof. Thus Daniel saith to Nabuchadnezzar, who had inriched himselfe by oppression, *O king breake off thy sinnes by mercie*. Zacheus in his conuersion re-

Luk. 16. 9.

Luk. 11. 41.

Dan. 4. 24.

stored fourefold for all his knowne oppressions and deceits, and because many of them were forgotten or vnknown, therefore in way of some recompence, he gaue halfe his goods to the poore. By the consideration of these & many other excellencies of this worke, we are to stirre vp our selues to releefe. The third inducement is from examples. Christ being the fountaine of riches, became poore to make his enemies rich. When the marchants of Tyrus repented, they left off to hoard vp riches and gaine, according to their old manner, and dedicated them to holy vses, and part thereof to the poore. Like was the mercie of Iob, and the mercie of the beleeuers of the primitiue Church, who in the case of extreame necessitie sold their goods and gaue to euery man as he had neede.

2. Cor. 8. 9.

Isa. 23. 18.

Iob. 31. 16.

To excuse the neglect of this dutie, men haue sundrie shifts: some say, they are poore and haue but little, and therefore they can giue no releefe. But such must knowe, that if there be a willing mind, a man is accepted according to that he hath, and not according to that he hath not. The widowes mite giuen of her penurie, was more respected of Christ then the aboundance of the rich. Others plead, that if they shall vse to giue releefe, they shall want themselues. I answer, No: for Salomon saith, *they that giue almes shall not want*: and againe, though the goods we giue seeme to be lost, & as it were cast into the sea, yet shall they be

2. Cor. 8. 12.

Prou. 28. 27. Eccl. 11. 1.

Church againe. Some againe say, they must spare for their children: I answer with Dauid, Psal.37.25. *The righteous shall not be forsaken, nor their seed begge their bread.* One man may, as Lazarus, liue not both the righteous & their seed. Such as set their hearts to gather for their children, withdraw themselues commonly from releeuing the poore: and by this meanes bring a curse vpon their owne goods. And for the execution of this curse, some one or other of the posteritie notoriously makes hauocke of all. Some againe there that will giue no almes, because the poore are lewde, and wicked, and idle, and abuse their almes. I answer thus: When Paul had said, that idle persons which wil not labour must not eate, he addes one thing further, 2.Thess.3.13. *that we must not be wearie of well doing.* And though it so fall out, that the tongues of the poore curse vs, yet if we releeue them, their Iob.31.20. loynes (as Iob saith) shall blesse vs.

The third part of church-seruice is tearmed by S. Luke, *Breaking of bread.* Whereby two things are signified, feasts of loue, which the first Christians obserued, and the vse of the Lords supper at the ende thereof: which in the new testament, as also baptisme is a part of the seruice of God. And of it two things must be considered, the necessitie and the maner. The necessitie of vsing the Lords Supper according to the customs of the Church whereof we are members, appeares, because it is a part of Gods worship, and because we are

bound

bound to it by cõmandement, *Let a man proue himselfe, and so eate of this bread and drinke of this cuppe.* In the olde testament, he that had neglected to eate the Passeouer, hauing liberty and opportunitie so to doe, was cut off from the people of God. Now, looke what regard was had of the Passeouer in the old testament, the same must be had of the Lords supper in the new Testament. 1. Cor. 11. 28. Numb. 9. 13.

By this which hath bin said, a double abuse is discouered. The first, that men depart the congregation in the time of the administration of Baptisme, as though it were no part of Gods worship, and nothing concerned them. The second is, that men take libertie to themselues to receiue the Lords supper as oft and as seldome as they list; as though it were a thing indifferent, that might be done or not done. They alleadge for themselues, that they are not in charitie, or that they are fallen into some one sinne or other: and therefore if they should communicate, they should eate iudgement to themselues. I answer, if they be out of charitie, they should reconcile themselues to God and men, and beeing fallen into any sinne, they should renew their olde repentance without delay, and so come to the Lords table: and by abstaining, they doe nothing els but double their sinne. For they continue in their olde sinnes, and breake the commaundement of God touching the vse of the Sacrament.

The

The right manner of vſing the Lords ſupper ſtands in three things. The firſt, is the obſeruing of the inſtitution without addition, detraction, or chaunge. The ſecond is, that the communicants muſt bring not onely a true faith, and the firſt initiall repentance, but alſo a renewing of them both in reſpect of new and daily ſinnes. The Corinthians, had both faith and repentance, yet becauſe they failed in this point of the renouation of their faith and repentance, they are ſaide many of them to be vnworthie receiuers and to eate iudgement to themſelues. The third thing is, that the Sacrament muſt be applied to his right ende. And therefore it muſt be vſed as a meanes to lead vs to Chriſt, as a meanes to confirme our faith in him, as a ſigne of thankfulnes to God, and as a meanes to encreaſe loue among men. Thus is the Lords ſupper euermore to be vſed. Hence it followes, that it is greatly profaned and abuſed in the Church of Rome. For it is vſed only in one kinde againſt the inſtitution, and it is applied to ſuperſtition againſt the right ende, in that it is made a meanes to conferre grace, and that by the very worke done.

The fourth part of Church-ſeruice is *publike prayer*, at which all are to be preſent and to aſſiſt in the congregation. For this is a due or a debt which we owe vnto God: as Dauid ſaith, *Praiſe waiteth for thee in Sion, and to thee ſhall the vowe be performed.* To this hath God annexed the promiſe of his preſence: *If two or*

Pſal. 65.

*three*

three be gathered together in my name, there am I in the middest of them. Mat.18.20.
The petition of an whole corporation ioyntly togither is more effectuall then the petition of one single man: and so the prayer of the congregation is of greater force then the prayers of private persons. In this regard Dauid saith, *That the Tabernacles of God are most amiable vnto him*, and that he had rather *be a dore-keeper in the house of God, then dwell in the tents of vngodlines.* Psal.84.1.
Zacharie foretelleth the practise of true beleeuers in the new Testament, saying, *They that dwell in one citie shall goe to another, saying, vp let vs goe and pray before the Lord, and seeke the Lord of hosts: I will goe also.* Zach.8.21.
And this hath beene accordingly accomplished. For Christians of the primitiue Church contented themselues with any place so they might haue liberty to assemble themselues to pray vnto God. Act.16.13.

The manner of our assisting in publike prayer is this. Ministers in teaching are the mouth of God to the people: and in praying they are the mouth of the people to God: and therefore must the people in feruent affection lift vp their hearts vnto God, and in mind giue assent to the prayers made in the name and behalfe of the congregation by their teachers: and for this cause it is, that we are all to say, *Amen.* 1.Cor.14.
Hence it appeares to be a fault, to depart the congregation in the time of prayer: to sit and think nothing: although we shut no doores to haue our minds drowned in worldly affaires,

faires, and to be wandring to and fro.

Thus we see that Church-seruice stands in the right manner of hearing the word, of praying, vsing the Sacraments, and works of mercie. Hereupon many are to be aduertised to amend and acknowledge their ignorance, who thinke that if they say the Beleefe, tenne Commandements, and the Lords prayer when they are in the congregation, God is serued and worshipped of them to the full; though otherwise they profit little or nothing by the word, prayer, or Sacraments.

Thus much of Church-seruice: now followes houshold-seruice. Of it three things are to be considered. The first is, that of necessitie in euery familie worship and seruice is to be directed vnto God. This is the commaundement of God, 1.Tim.2.8. *Lift vp pure hands in euery place:* and therefore in the familie. Zacharie foretelleth, that when God shall powre forth the spirit of grace and prayer vpon men in the latter daies, Zach.12.12. *then euery familie apart shall mourne for their sinnes*, whereby they haue crucified Christ. The place where Adams familie assembled is called Gen.4.26. *the face of God*; because there they praied vnto God and offered sacrifice, and there likewise he testifieth his fauour and presence to them. Iosua saith, Iosh.24.15. *I and my household will serue the Lord.* Cornelius feared, Act.10.2. that is, serued God with his whole houshold. Paul saith, Priscilla and Aquilla saluteth 1.Cor.16.19. *you and the Church in their house.* Now the Church is saide

to

to be in their house, not onely because it was the place of the congregation, but because in regard of Gods worship, it was, as it were, a little Church. A familie cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlinesse hath the promises of this life and the life to come. Lastly the families in which God is not worshipped, are no better then companies and conspiracies of Atheists. For this is one propertie of an Atheist not to call vpon God. Let all such persons marke this doctrine, that thinke it sufficient, if they pray in the congregation. Psal. 14.

Though it be thus necessarie (as we see) that God be worshipped in euery familie apart: yet is the time, and place, and manner of this worship, left free to the Christian wisdom and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *Instruction* and *prayer*. Instruction standeth in teaching and learning, and it is called by Paul the *Instruction and information of the Lord*. Eph. 6.

Instruction must be of three things. First of the commandements of God. Deutr. 6.6. *Thou shalt rehearse them continually to thy children*. And whereas householders might alledge that their children and seruants are dul of conceit, and will not learne that which they are taught,

taught, the Lord giues a further charge to parents to vrge and repeat the commandements. For the word translated [to rehearse] signifies to sharpen the commandements vpon children, as men vse to whet a sharpe edge, that it may enter into the ground. Againe parents are commanded by God, *to command their children that they obserue the workes of the Lord.* This was the commendation Abraham had, *I know Abraham* (saith the Lord) *that he will command his sonnes and his houshold after him, that they keepe the way of the Lord to doe righteousnes and iudgement.*

Deu.31.46.

Gen 18.19.

Secondly there must be instruction in the familie concerning all ordinances of God. Thus the Israelites were commanded to teach their children the meaning *of the Passeouer*, the *meaning of the oblation of the first borne* vnto God, the meaning of the *twelue stones* that were taken out of Iordan and were erected in Gilgal.

Exod.12.26. and 13.14. Ioshu 4.21.

Thirdly there must be instruction touching the works of God, whether they be iudgements or mercies. Parents are bidden by God to teach their sonnes and their sonnes sonnes the things that they haue seene. Ezechias after his recouerie from a deadly sickenes, to vse of thankfulnes saith, *the father to the children shall declare thy truth.*

Deut.4.9. Iudg.13.8

Isa.38.19.

The second part of household seruice is priuate prayer of which I haue spoken before. Therefore I proceede. The third point to be considered,

sidered, is concerning the person to whom belongs the care and charge of household seruices: and that is the master of the familie. His office is twofold. The first is to prepare and fitte his familie to the worship of God, whether publike or priuate. When Iacob was to worship God in Bethel he caused his familie to clense themselues. Iob calls *his children and sanctified them*. Now this clensing or sanctifying of the familie stãds in two things: the first is to purge it of all open vices as much as may be: the second to cause euery person, at the least, outwardly to walke in the waies of God. King Ezechias, when the Priests and Leuites were negligent, and men of certaine tribes were not prepared to receiue the Passeouer, he made supplie of this want by his prayer, & was heard. In the like case, like is the dutie of the householder within his owne familie.

Gen.35.2.
Iob 1.5.
1.Chr.30.18.20.

That this may the better be effected, the charge of teaching and instructing is laid vpon euery master of a familie by expresse commandement. *Thou shalt rehearse them to thy children.* Paul saith, the wife must *aske hir husband at home*: thereby signifying, that he must instruct and teach all persons in his familie. And in the second place, the wife is to doo the like. Bathshabe instructeth Lemuel, that is, her sonne Salomon. Lais and Eunice bring vp Timothie *in the Scriptures of a child*. And that this teaching may not be in vaine, the master of a familie hath authoritie giuen him to command

Deut.6.7.
1.Cor.14.35.
Prou.31.1.
2.Tim.1.5.
Math 3.13.

Deut.6.46. Gen.18.19. mand them whome he teacheth, to walke in the waies of God, as Abraham did. It is obiected, that if a master of a familie must teach and exhort, he must then doe the office of a Minister: for he can doe no more but teach and exhort. I answer, that teaching by the master of a familie differs in kinde from the teaching of the Minister, as the gouernement of the housholder from the gouernement of the Magistrate. For the housholder teacheth onely by the authoritie of a father or master: whereas Ministers of the word teach and exhort by the authoritie and name of God: as Tit.2.15 Paul saith to Titus, *Speake, and exhort, and reproue with all authoritie.* Secondly ministers in teaching, are in the roome and stead of Christ, 2.Cor.5.20. and beare his person as Imbassadours: hereupon they which heare them, heare Christ, and they that despise them, despise Christ: & hereupon they are called in speciall manner *men of God, seruants of God:* and it is not so with housholders in teaching an exhorting: for they beare onely the priuate persons of masters, fathers, husbands, when they teach. Thirdly teaching in the familie is but a preparation to publike teaching, that all persons may the better profit by the publike ministerie. Lastly priuate teaching depends on publike teaching, and must be ruled by it. For men may not teach at their pleasures, what they will in their families, but such doctrine as they haue learned and receiued from the publike ministerie.

And

And thus, albeit the matter of doctrine be one and the same in the house and in the Church: yet is not the office of teaching one and the same.

Againe it is demanded, seeing the Master of a familie must teach them of his owne house, whether he is to doe it by himselfe in his owne person, or by a deputie. I answer, as much as possibly may be, he is in his owne person to performe this dutie; yet in the case not of negligence, but of necessitie, when the familie is great, and he is not so able to teach, and is withall imploied in publike affaires, and thereupon oftentimes absent, he may haue his deputie to teach in his roome. Thus Abraham performed the waightiest matter that concerned the establishment and continuance of his familie, not by himselfe but by his steward: as namely, the choice of a wife for his son Isaac: Gen.24.

The second office of the master of the familie is, to be the principall agent, doer, and directer in the worship of God within his familie. For this cause the fourth commandement is giuen first of all and principally to the master of the familie: that he might see the Sabbath kept, and be a principall doer in all parts of Gods worship. The companie of the disciples were the household of Christ: and he himselfe did administer all parts of Gods worship with them, and among them. Luk.22.27.

Thus housholders see their dutie: and they

must in the next place be admonished and exhorted with conscience to performe the same. Let the example of Moses be considered. He was to doe seruice to God and his countrey in Egypt, and when he was now in his iourney in a certaine Inne, the Lord withstood him, and made as though he would haue killed him. But for what cause? Surely he had not sanctified and purged his owne familie: and that appeares, because he had not circumcised his childe. Men in our daies may looke for like iudgements, that liue in the like negligence.

Exod. 4. 24.

The last kind of worship is that which concernes the person of euery particular man in his place and calling: and that is to keepe and maintaine faith, that is, true religion, and hope of euerlasting life, and a cleare conscience before God and man. This is the right seruing of God, and not to babble a few words either in the morning or euening without vnderstanding or affection. Thus much Paul teacheth in his owne example. *In the way* (which some call heresie) *I worship the god of our forefathers, beleeuing all things written in the law and the Prophets, hauing hope of the resurrection of the iust and vniust, and endeauouring to keepe a cleare conscience before God and men.*

Act. 24. 14. 15, 16.

That this personall worship may be performed and continued, two things must be practised. The first is the priuate reading & searching of the Scriptures. This was the common practise of the Iewes: *Search, or, ye search the*

Ioh. 5. 39.

Scrip-

Scriptures. The Scriptures are *a light shining in a darke place*: we therefore must attend vnto them, while we are wandring in the light of this world: and we cannot attend vnto them, vnlesse we read them. The word of God is *the sword of the spirit*: and there is no handling of this sword, vnlesse we be well acquainted with it. Dauid a prophet, did vse to read and meditate in the Scriptures. Daniel taught by reuelation, did read for all this, the prophet Ieremie. Great is the neglect of this duetie in our daies. In many houses ye shall finde a faire paire of tables, but no Bible at all. Others can not finde in their hearts to disburse so much money as will buie them a Bible: others take delight in reading of ballads, and idle discourses, and haue no minde to read the Scriptures. It is an euil signe. When the stomacke refuseth meates, it is sicke: and when there is no delight nor sauour in Gods word, it argues the wickednes of the heart. For the Scripture is like fire, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it. Isa. 5. 13. *My people goe into captiuitie, because they want knowledge.* Prou. 28. 9. *He that turneth his eare from hearing the law, his very prayer is abhominable.* 2. Pet. 1. 19. Eph. 6. Dan. 9. 2.

The second meanes to maintaine faith, hope, good conscience, is priuate, or secret prayer. Isaac went out in the euening to meditate or pray. Moses *prayed fourtie daies and* Gen. 24. 63. Deut. 9. 18.

*sowrie sight* for the children of Israel. Samuel saith, *God forbid that I should sinne against God, and cease to pray for you.* Dauid praied three times, and seuen times a day. Christ, who was not subiect to sinne as we are, went often apart and praied, and continued in prayer whole nights. Paul in sundrie epistles calls vpon the faithfull for priuate prayer; as when he bids them, *pray continually.*

1. Sam. 12. 23.

Psal. 55. 18. & 119. Luk. 6. 12.

1. Thes. 5.

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold dissentions, we cannot tell which is the true religion. I answer, submit your hearts and liues to God, and obey him in his commandements, and ye shall certenly know and be assured without fayle of the true religion. For God reueales *his secrets vnto the humble.* And Christ saith, *If any will obey his fathers will, he shall know whether his doctrine be of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquirie by subtill disputation, vnlesse humble obedience to God, goe withall.

Psal. 25. 14. Ioh. 7. 17.

Furthermore for the keeping of a good conscience two things must be done. First we must euermore tende on the calling of God, that is, the dutie we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause we must put a difference betweene duties that be necessarie, and such as are not necessarie to be done. The first must be done, and the second left vndone, that

that we be not busibodies in other mens matters.

The second thing is, that we must doe the offices and works of our callings in good manner. For this cause first of all, they must be done in obedience to God, that is, with a mind and intention to please and obey God. Secondly they must be done in the name of Christ, that is, with praier and thanksgiuing in the name of Christ. Thirdly they must be done in faith: because we must alwaies by our faith depend on God for the blessing & good successe of our labours. Fourthly they must be done in loue to God and man: yea all the religion we haue, all the grace and goodnes of our hearts, must shew it selfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeede. Lastly they must be done with patience. The good ground, brings forth fruit with patience. And the reason is, because it is the will of God to exercise men with manifold miseries in euery estate and condition of life. And the workes of our callings thus performed, are fruits of good conscience and the Seruice of God. Colos. 3. 17.

*Trin-vni Deo gloria.*

that we be not bull-bodies in other mens matters.

The second thing is, that we must doe the effect and works of our callings in good manner. For this ends in all, they must be done in obedience to God, that is, with a mind and intention to please and obey God. Secondly, they must be done in the name of Christ, that is, with prayer and thanksgiving in the name of Christ. Thirdly they must be done in faith: because we must always by our faith depend on God for the blessing & good successe of our labours. Fourthly they must be done in love to God and man: we all the religion we have, all the grace and goodnes of our hearts, must shew it selfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeede. Lastly they must be done with patience. The good ground, brings forth fruit with patience. And the reason is, because it is the will of God to exercise us with manifold miseries in this vocation and condition of life. And the workes of our callings thus performed, are fruits of good conscience and the Service of God.

Trin. Trin. Deo gloria.